Statesman, Yet friend to Truth, in Soul Sincere,
In Action faithful, and in Honour clear.

Statesman, Yet friend to Truth, in Soul Sincere,
In Action faithful, and in Honour clear.

Susannah Shath

K Forster (T.)

SERINO:

OR, THE

CHARACTER

OF A

FINE GENTLEMAN;

With REFERENCE to RELIGION, LEARNING, and the CONDUCT of LIFE.

In which are included Six POEMS by Mr. ADDISON, viz.

I. Upon the Works of Creation.
II. For Resignation to the Divine Will.
III. On the Mercies of GOD.
IV. Thanksgiving for Deliverances from imminent Danger; in his Return from his Travels.
V. Hymn composed in Sickness.
VI. The Resurrection.

TO WHICH IS PREFIXED

An Account of the Life and Writings of JOSEPH ADDISON, Esq;

LONDON;
Sold by T. TONSON, in the STRAND.

To the REVEREND

Mr. *SHIRLEY*,

Rector of *Wellford* in *Berkshire*.

SIR,

HAVING in the following sheets endeavoured to draw the loveliest picture of human nature, and represent the glories that rise from the

united virtues of devotion, compaſſion, and affability; I thought I could not poſſibly find a more proper patron, to whom I might inſcribe them, than a gentleman in whom the above-mentioned qualifications appear with a luſtre moſt beautiful and diſtinguiſhing.

IF I had a talent at panegyrick, I ſhould never deſire a better opportunity to exert it; ſince all who have the happineſs of your acquaintance, would unanimouſly join in the largeſt encomiums, that the richeſt fancy, raiſed by the nobleſt ſubject, could inceſſantly produce.

IN an age wherein many, who affect to be thought perſons of un-

common wit and peculiar penetration, take an unnatural pleasure in ridiculing the sacred mysteries, and despising the pure doctrines of holy religion; you have accounted it an honour to be devoted to officiate in divine services, and consecrated in a solemn manner to Almighty God, those shining parts and accomplishments, which could not probably have failed of advancing you to some glittering station, which the modish and unthinking part of mankind would infinitely have preferred to the exercise of the ministerial function.

TO attempt a display of your compassion and affability, were as unnecessary as the philosopher's read-

ing a lecture of warlike discipline in the presence of Hannibal; so very diffusive, so delightfully conspicuous have they flowed, that multitudes have been refreshed, thousands have been charmed with their delicacy and brightness: Drawn by such a particular sweetness of temper, I take the liberty, by this Dedication, to introduce into your company a FINE GENTLEMAN.

THAT well-known generosity and hospitality, which never fail of giving the most pleasing air to the whole of your conversation, will doubtless incline you kindly to receive a guest, who is likely to be the more agreeable by the humanity of his dis-

position, and the evident similitude of manners and inclinations. I am,

SIR,

Your most obliged, and

most obedient servant,

New-Year's-Day,
$17\frac{30}{31}$.

THOMAS FOXTON.

AN

ACCOUNT

OF THE

LIFE AND WRITINGS

OF

JOSEPH ADDISON, Esq.

JOSEPH ADDISON, the ſon of Lancelot Addiſon, D. D. and of Jane the daughter of Nathaniel Gulſton, D. D. and ſiſter of Dr. William Gulſton Biſhop of Briſtol, was born at Milſton near Ambroſebury, in the county of Wilts, in the year 1672.

His father, who was of the county of Weſtmoreland, and educated at Queen's college in Oxford, paſſed many years in his travels through Europe and Africa, where he joined, to the uncommon and excellent talents of nature, a great knowledge of letters and things; of which ſeveral books publiſhed by him are ample teſtimonies. He was rector of Milſton abovementioned, when Mr. Addiſon his eldeſt ſon was born: and afterwards became Arch-deacon of Coventry, and Dean of Litchfield.

Mr. Addiſon received the firſt rudiments of his education at the place of his nativity, under the Rev. Mr. Naiſh; but was ſoon removed to Saliſbury, under the care of Mr. Taylor, and from thence to the Charter-houſe,

where he commenced his acquaintance with Sir Richard Steele. About fifteen, he was entered at Queen's college, Oxford, where he applied very closely to the ſtudy of claſſical learning, and made a ſurpriſing proficiency therein. In the year 1687, Dr. Lancaſter, Dean of Magdalen college, having, by chance, ſeen a Latin poem of Mr. Addiſon's, was ſo pleaſed with it, that he immediately got him elected into that houſe, where he took up his degrees of batchelor and maſter of arts. His Latin pieces, in the courſe of a few years, were exceedingly admired in both univerſities; nor were they leſs eſteemed abroad, particularly by the celebrated Boileau, who is reported to have ſaid, that he would not have written againſt Perrault, had he

before ſeen ſuch excellent pieces by a modern hand. His poetical pieces in Latin were publiſhed in the ſecond volume of Muſarum Anglicanarum analecta, dedicated to Mr. Montague, chancellor of the exchequer. They are eight in number.

1. Pax Gulielmi auſpiciis Europæ reddita, 1697; i. e. Upon the peace reſtored to Europe by K. William.

2. Barometri Deſcriptio. A deſcription of the barometer.

3. ΠΥΓΜΑΙΟΓΓΥΝΟΜΑΧΙΑ. The battle betwixt the pigmies and cranes.

4. Reſurrectio delineata ad altare Coll. Magd. Oxon. A poem on the reſurrection, as deſcribed in a painting over the altar in Magdalen college, Oxford. The following is an elegant tranſlation of it.

THE pencil's glowing lines and vaſt
command, [hand,
And mankind riſing from the painter's
The awful Judge array'd in beamy light,
And ſpectres trembling at the dreadful
ſight, [ſpire,
To ſing, O Muſe, the pious bard in-
And waken in his breaſt the ſacred fire.
THE hallow'd field, a bare white
wall of late,
Now cloath'd in gaudy colours, ſhines
in ſtate;
And left ſome little interval confeſs
Its ancient ſimple form and homely dreſs,
The ſkilful artiſt laid o'er every part
The firſt foundation of his future art:
O'er the wide frame his ductile co-
lours led,
And with ſtrong primings all the wall
o'erſpread.

As e'er yon ſpangling orbs were
hung on high,
Leſt one great blank ſhould yawn
through boundleſs ſky,
Through the wide heavenly arch and
trackleſs road
In azure volumes the pure æther flow'd;
The ſun at length burns out intenſely
bright,
And the pale creſcent ſheds her bor-
row'd light.
With thick-ſown ſtars the radiant
pole is crown'd,
Of milky glories a long track is
found,
O'erflows, and whitens all the hea-
vens around.
So when the ground-work of the
piece was laid,
Nor yet the painter had his art diſplay'd,

With ſlower hand and pencil more divine,
He blends each colour, heightens every line;
Till various forms the breathing picture wears,
And a mute groupe of images appears.

CELESTIAL guards the topmoſt height attend,
And crouds of angels o'er the wall deſcend;
With their big cheeks the deaf'ning clarions wind,
Whoſe dreadful clangors ſtartle all mankind:
E'en the dead hear; the lab'ring graves conceive,
And the ſwoln clod in picture ſeems to heave.

Ten thouſand worlds revive to better
ſkies,
And from their tombs the thronging
coarſes riſe.
So when fam'd Cadmus ſow'd the
fruitful field,
With pregnant throws the quicken'd
furrow ſwell'd;
From the warm ſoil ſprung up a war-
like train,
And human harveſts cover'd all the
plain.
AND now from every corner of the
earth
The ſcatter'd duſt is call'd to ſecond
birth;
Whether in mines it form'd the rip'ning
maſs,
Or humbly mix'd, and flouriſh'd in
the graſs.

The ſever'd body now unites again,
And kindred atoms rally into men.
The various joints refume their ancient ſeats,
And every limb its former taſk repeats.
Here, an imperfect form returns to light,
Not half renew'd, diſhoneſt to the ſight;
Maim'd of his noſe appears his blotted face,
And ſcarce the image of a man we trace:
Here, by degrees infus'd, the vital ray
Gives the firſt motion to the panting clay:
Slow to new life, the thawing fluids creep,
And the ſtiff joints wake heavily from ſleep.

Here, on the guilty brow pale horrors glare,
And all the figure labours with despair.
FROM scenes like these now turn thy wond'ring sight,
And if thou canst withstand such floods of light,
Look! where thy SAVIOUR fills the middle space,
The SON of GOD, true image of his face,
Himself eternal GOD, ere Time began her race.
See! what mild beams their gracious influence shed,
And how the pointed radiance crowns his head!
Around his temples lambent glories shine,
And on his brow sits majesty divine!

His eye-balls lighten with celeſtial fires,
And every grace to ſpeak the GOD conſpires!
BUT, ah! how chang'd! ah! how unlike the ſame
From him, who patient wore the mortal frame;
Who through a ſcene of woes drew painful breath,
And ſtruggled with a ſad, ſlow, long-drawn death;
Who gave on Golgotha the dreadful groan,
Bearer of others ſins, and ſuff'rings not his own.
But Death and Hell ſubdu'd, the Deity
Aſcends triumphant to his native ſky;
And riſing far above th' æthereal height,
The ſun and moon diminiſh to his ſight.

And now to view he bar'd his bleeding ſide,
And his pierc'd hands and feet in crimſon dy'd,
Still did the nails the recent ſcars reveal,
And bloody tracks of the transfixing ſteel.
Hither in crouds the bleſſed ſhape their flight,
And throng the manſions of immortal light.
They mark each fatal word, each dreadful nod,
And bleſs the righteous ſentence of their God.
The fruitful matron, and the ſpotleſs maid,
And infants, with a longer life repaid:

Stand round, and drinking in, celeſtial rays,
On their REDEEMER fix with ardent gaze,
And all the heavens reſound with hymns of praiſe.

Each boſom kindles with ſeraphic joy.
And conſcious extaſies the ſoul employ.
Not equal raptures ſwell the Sybil's breaſt,
When by the inmate Deity poſſeſs'd;
When Phœbus, the prophetic maid, inſpires,
And her limbs tremble with convulſive fires.
So ſtrong, ſo fierce, the painted flames ariſe,
The pale ſpectator views them with ſurpriſe;

Believes the blazing wall indeed to burn,
And fears the frame ſhould into aſhes turn.
Hither in ghaſtly crouds the guilty haſte,
Obſcene with horror, and with guilt defac'd:
With haggard looks the gloomy fiends appear;
They gnaſh their foamy teeth, and frown ſevere:
A ſtern avenger with relentleſs mind,
Waving a flamey fauchion, ſtalks behind;
With which, as once from paradiſe he drove,
He drives the ſinners from the joys above.
What ſhall he do forlorn? or whither fly,
To ſhun the ken of an All-ſeeing Eye?

What would he give among the juſt
to ſhine,
And fall before Omnipotence divine?
But, oh! too late in ſighs he vents his
woe,
Too late his eyes with guſhing tears
o'erflow:
Vain are his ſighs, and fruitleſs are
his tears,
Vengeance and juſtice ſtop th' ALMIGHTY's ears.

SEE! with what various charms
the piece is fraught,
And with what pregnant marks of
judgment wrought;
With how much grace the living co-
lours glow:
Not brighter colours paint the watry
bow:

When the freſh ſhow'rs her various
luſtre ſhare,
And ev'ry drop with ſpangles decks
the air.
O may the painter's labours never
fade,
Nor waſteful Time their ſhining
charms invade:
No envious darkneſs ſhade the beauteous tints,
Till the piece ſees the LAST GREAT
DAY it paints.

5. SPÆRISTERIUM. The bowling green.

6. AD D. D. Hannes inſigniſſimum medicum et poetam. An Ode to Dr. Hannes, that excellent poet and phyſician.

7. MACHINÆ Geſticulantes. The puppet-ſhew.

8. AD inſigniſſimum virum D. Thomas Burnettum ſacræ theoriæ telluris authorem. An Ode to the celebrated Dr. Thomas Burnet, author of the Theory of the earth.

THESE poems have been tranſlated into Engliſh by Dr. Sewel, of Peterhouſe, Cambridge, Mr. Newcomb, and Nicholas Amhurſt, Eſq; of Oxford.

MR. Addiſon publiſhed nothing in Engliſh before the twenty-ſecond year of his age, when there appeared a ſhort copy of verſes wrote by him, and addreſſed to Mr. Dryden, which procured him great reputation from the beſt judges. This was ſoon followed by a tranſlation of the fourth Georgic of

Virgil, (omitting the ſtory of Ariſtæus) much commended by Mr. Dryden. He wrote alſo the Eſſay on the Georgics, prefixed to Mr. Dryden's tranſlation. There are ſeveral other pieces written by him about this time; amongſt the reſt, one dated the 3d of April, 1694, addreſſed to H. S. that is Dr. Sacheverel, who became afterwards ſo famous, and with whom Mr. Addiſon lived once in the greateſt friendſhip; but their intimacy was ſometime after broke off by their diſagreement in political principles. In the year 1695, he wrote a poem to King William on one of his campaigns, addreſſed to Sir John Somers, Lord Keeper of the Great Seal. This gentleman received it with great pleaſure, took the Author into the num-

ber of his friends, and beſtowed on him many marks of his favour. Mr. Addiſon had been ſtrongly ſolicited, when at the univerſity, to enter into orders, and had once reſolved upon it; but receding from his choice, and having expreſſed an inclination to travel, he was encouraged thereto by his patron above-mentioned, who, by his intereſt, procured him from the Crown a penſion of three hundred pounds per annum to ſupport him in his travels, and he accordingly made a tour to Italy in the year 1699. In 1701, he wrote a poetical epiſtle from Italy to the Earl of Halifax, which has been univerſally eſteemed as an excellent performance, and ſome give it the preference to all his other productions. It was tranſlated into Italian

verſe by the Abbot Antonio Maria Salvini, Greek profeſſor at Florence. In the year 1705, he publiſhed an account of his travels, dedicated to Lord Somers, which, though at firſt but indifferently received, yet, in a little time, it met with its deſerved applauſe. In the year 1702, he was about to return to England, when he received advice of his being appointed to attend Prince Eugene, who then commanded for the Emperor in Italy; but the death of King William happening ſoon after, put an end to this affair, as well as his penſion; ſo that all his hopes of advancement were now greatly fallen.

He returned to England, and remained for a conſiderable time without any opportunity of diſplaying his

abilities, or receiving ſuitable encouragement: a lucky incident, however, at length, happened; in the year 1704, ſoon after the battle of Blenheim, the Lord Treaſurer Godolphin, being in company with the Earl of Halifax, ſaid, it would be a pity if ever ſuch a victory ſhould be forgot, and begged, that the Earl, who was ſuch a diſtinguiſhed patron of the poets, would name a perſon capable of doing juſtice to ſo great a ſubject. Lord Halifax replied, ſomewhat haſtily, that he did know ſuch a perſon, but would not mention him; adding, that long had he ſeen, with indignation, men of no merit maintained in luxury at the public expence, whilſt thoſe of real worth and modeſty were ſuffered to languiſh in obſcurity. The treaſurer

anſwered very coolly, that he was ſorry there ſhould be occaſion for ſuch an obſervation, but that he would do his endeavour to wipe off ſuch reproaches for the future: and he engaged his honour, that whoever his Lordſhip named, as a perſon capable of celebrating this victory, ſhould meet with a ſuitable recompence. Lord Halifax thereupon named Mr. Addiſon, inſiſting, however, that the Treaſurer himſelf ſhould ſend to him, which he promiſed. Accordingly he prevailed upon Mr. Boyle (afterwards Lord Carleton) then Chancellor of the Exchequer, to make the propoſal to Mr. Addiſon, which he did in ſo polite a manner, that our Author readily undertook the taſk. The Lord Treaſurer had a ſight of the piece,

when it was carried no farther than the celebrated ſimile of the angel, and was ſo pleaſed with it, that he immediately appointed Mr. Addiſon a Commiſſioner of appeals, vacant by the promotion of Mr. Locke, choſen one of the Lords Commiſſioners for trade. The Campaign is addreſſed to the Duke of Marlborough; it gives a ſhort view of the military tranſactions in 1704, and contains a noble deſcription of the two great actions at Schellemberg and Blenheim. The poem will be admired as long as the victory is remembered. In 1705, he attended Lord Halifax to Hanover, and the enſuing year, was appointed under-ſecretary to Sir Charles Hedges, Secretary of State, in which office he acquitted himſelf ſo well, that the

Earl of Sunderland, who ſucceeded Sir Charles in December, continued Mr. Addiſon in his employment.

A TASTE for operas beginning at this time to prevail in England, and many perſons having ſolicited Mr. Addiſon to write one, he complied with their requeſt, and compoſed his Roſamond. This however, whether from the defect of the muſic, for which our language is ſaid by ſome to be very improper, or from the prejudices in favour of the Italian taſte, did not ſucceed upon the ſtage; but the poetry of it has, and always will be, juſtly admired. About this time, Sir Richard Steele wrote his comedy of the Tender Huſband, to which Mr. Addiſon wrote a prologue. Sir Richard ſurprized him with a dedication of

this play, and acquainted the public, that he was indebted to him for ſome of the moſt excellent ſtrokes in the performance.

THE Marquis of Wharton, being appointed Lord Lieutenant of Ireland in 1709, took Mr. Addiſon with him as his ſecretary. Her Majeſty alſo made him keeper of the records of Ireland, and, as a farther mark of her favour, conſiderably augmented the ſalary annexed to that place. Whilſt he was in this kingdom, the Tatler was firſt publiſhed, and he diſcovered his friend Sir Richard Steele to be the Author, by an obſervation on Virgil, which he had communicated to him. He afterwards aſſiſted conſiderably in carrying on this paper, which the author acknowledges. The Tatler be-

ing laid down, the Spectator was set on foot, and Mr. Addison furnished great part of the most admired papers; those which he wrote are distinguished by one of the letters of the muse, C, L, I, O. The Spectator made its first appearance in March 1711, and was brought to a conclusion in September, 1712. He had likewise a considerable share in the Guardian, another paper in the same taste, which entertained the town in 1713 and 1714. His celebrated Cato appeared in 1713. He formed the design of a tragedy upon this subject when he was very young, and wrote it when on his travels; he retouched it in England, without any intention of bringing it on the stage; but his friends being persuaded it would serve the cause of

liberty, he was prevailed on by their ſolicitations, and it was accordingly exhibited on the theatre with a prologue by Mr. Pope, and an epilogue by Dr. Garth. It was received with the moſt uncommon applauſe, having run thirty-five nights without interruption; and all parties, however divided, agreed in giving this play the commendation it deſerved. It was no leſs eſteemed abroad, having been tranſlated into French, Italian, and German; and it was acted at Leghorn, and ſeveral other places, with vaſt applauſe. The Jeſuits at St. Omers made a Latin verſion of it, and the ſtudents acted it with great magnificence. Her Majeſty Queen Anne ſignified an inclination of having the play dedicated to her; but the Au-

thor having propoſed to dedicate it elſewhere, to avoid giving offence, publiſhed it without a dedication. He had formed a deſign of writing another tragedy upon the death of Socrates; but this he never carried into execution. He intended alſo to have compoſed an Engliſh dictionary upon the plan of the Italian (Della Cruſca); but, upon the death of the Queen, being appointed ſecretary to the Lords Juſtices, he had not leiſure to carry on ſuch a work.

When the Earl of Sunderland was appointed Lord Lieutenant of Ireland, Mr. Addiſon was again made ſecretary for the affairs of that kingdom, and, upon the Earl's being removed from the Lieutenancy, he was choſen one of the Lords of trade. Mrs. Manley

was much diſſatisfied with Mr. Addiſon for leaving the muſes, and giving himſelf up to buſineſs; but ſhe, at the ſame time, pays him the higheſt compliments. In 1715, he began the Freeholder, a political paper, which was much admired, and proved of great uſe at that juncture. He publiſhed alſo about this time, verſes to Sir Godfrey Kneller upon the King's picture, and ſome to the Princeſs of Wales, with the tragedy of Cato. In April 1717, his Majeſty King George appointed our Author one of his principal ſecretaries of ſtate; but the fatigue of his employment having brought upon him an aſthmatic diſorder, with which he had been before afflicted, he reſigned his office, and retired from buſineſs. In his retire-

ment, he applied himſelf to a religious work, which he had begun long before; part of which, ſcarce finiſhed, has been printed in his works. He intended alſo to have given an Engliſh paraphraſe of ſome of David's pſalms; but a long and painful relapſe cut ſhort all his deſigns, and carried off this great man on the 17th of June, 1719, in the 54th year of his age. He died at Holland-houſe, near Kenſington, leaving behind him one daughter by the Counteſs of Warwick, to whom he was married in 1716.

Mr. Addiſon, after a long and manly, but vain ſtruggle with his diſtemper, diſmiſſed his phyſicians, and with them all hopes of life: but with his hopes of life he diſmiſſed not his concern for the living, but ſent for a

youth nearly related and finely accomplished, but not above being the better for good impressions from a dying friend: He came; but life now glimmering in the socket, the dying friend was silent: After a decent and proper pause, the youth said, "Dear "Sir! You sent for me: I believe, "and I hope, that you have some "commands; I shall hold them most "sacred." May distant ages not only hear but feel the reply. Forcibly grasping the youth's hand, he softly said, "See in what peace a Christian "can die." He spoke with difficulty and soon expired. Through grace divine how great is man? Through divine mercy, how stingless death? Who would not thus expire?

After his decease, Mr. Tickel,

by the author's instructions, published his works in four volumes in 4to. In this edition, there are several pieces hitherto unmentioned, viz. The Dissertation on Medals, which, though not published till after his death, yet he had collected the materials, and begun to put them in order, at Vienna, in 1702. A pamphlet, entitled, The present State of the War, and the Necessity of an Augmentation considered; The late Trial and Conviction of Count Tariff; The Whig Examiner came out on the 14th of September, 1716: there were five of these papers attributed to Mr. Addison, and they are the severest pieces he ever wrote. The Drummer, or the Haunted House, a comedy not taken notice of in this edition, was published afterwards as

Mr. Addiſon's, by Sir Richard Steele. He is ſaid alſo to have been the author of a performance, entitled, Diſſertatio de inſignioribus Romanorum Poetis, and of a Diſcourſe on ancient and modern Learning. Thus we have given a detail of the life and writings of this great man, who, when alive, was univerſally admired, and whoſe memory will be ever revered.

THE CHARACTER OF A Fine GENTLEMAN.

THERE is nothing reflects a darker ſhade on all the glories earth can boaſt of, than the ſerious conſideration of their tranſitory nature: How do their richeſt beauties fade as the colours of a rainbow, and vaniſh like the gaudy images

of a deluding viſion? The ſweeteſt pleaſures which charm mankind, that warble ſo agreeably on the ſenſes, and ſurpriſingly captivate the imagination, glide away in a moment, and are often ſucceeded by the moſt melancholy ſentiments. Such an eaſy tranſition is there from the mirth of a feſtival, to the gloom of a funeral, that we cannot but admire the wiſdom of thoſe ancients, who mingled the emblems of mortality with the brighteſt and gayeſt ſcenes of nature, and thought the glowing crimſon of a roſe, and the virgin whiteneſs of the lily, leſs ornamental to their gardens, than the awful monuments and venerable urns of their departed anceſtors. All conditions of life are open to the ſtrokes of fortune, whoſe violent and

unrelenting ſtorms will rend alike the hermitage, the cottage, and the palace. Though the greater part of mankind delight in mirth, and flee from ſorrow as from the horrors of a midnight apparition; yet it frequently overtakes them, and often pierces the very ſoul of the dulleſt peaſant, of the moſt airy wit, of the moſt conſummate politician. Diſhonour and grief have many times ſoiled the royal purple, and ſtained the triumphant luſtre of imperial enſigns. What favourite of Nature, what darling of Fortune can then promiſe himſelf, with ſecurity, a long continuance of felicity? Had young PHILINDUS well attended to ſuch thoughts as theſe, had not his ungoverned fancy raiſed imaginary ſcenes, and dreſt them in fairy beau-

ties; his disappointment would not have been so great, nor the tide of his sorrows so considerable and impetuous. Indeed when first he began to converse with the world, and make a public appearance, it was with so much advantage, that perhaps a more solid genius than his would have promised himself not a little happiness from such an agreeable prospect: The comeliness of his person, the sweetness of his temper, the brightness of his parts, and the lustre of his fortune, conspire to distinguish him as a person born for some noble end, in whose future behaviour one might hope distinctly to trace the Christian, the patriot, and the gentleman; yet, alas! this blooming youth, enchanted with the music of the SYRENS, and sedu-

ced by flattery and voluptuousness, lost his innocence, his friends, and his fortune: after which, he would often take a solitary walk round the neighbouring fields, and there lament, like EVE when she left her nuptial-bower, and surveyed, with streaming eyes, the departing beauties of EDEN. One morning in particular he rose very early, and being full of meditations, and intensely pursuing a long train of thought, he wandered much farther than usual; whilst the verdure of the fields, and the music of the woods, entertained his senses in the most agreeable manner. Thus roved the unfortunate PHILINDUS, till the heat of the sun obliged him to stop at a little grove; in the most retired part of which he found a pret-

ty arbour, and there he ſat down to reſt him. At that inſtant he was oppreſſed with a torrent of grief; and the unhappy youth cried out, in the greateſt agony of ſpirit, "Aſſiſt me, "moſt merciful REDEEMER, and "ſend ſome tender guardian-angel to "ſupport my fainting ſpirits and help "an imagination which bleeds afreſh "at every momentary reflection. Oh! "the fatal errors of my paſt life! "Were I maſter of the EASTERN "magnificence, or Lord of the ſtars, "I would, with tranſport, reſign all "for the happy opportunity of cor-"recting them; but the months that "are gone, are fled for ever."

HE had proceeded in his ſoliloquy, had not he been hindered by the approach of a young clergyman, who

was coming to that arbour, which he almoſt daily viſited. It is a common obſervation, that when perſons of learning and politeneſs meet together, though ſtrangers to each other, they ſoon fall into an eaſy, graceful, and familiar air; and converſe, in ſome meaſure, like intimate acquaintance. This was the caſe before us: The clergyman, after ſome little time, began, in an obliging manner, to enquire what adventure had brought him thither, "For, ſays he, I do not "remember to have ſeen any here "before, except thoſe who came from "our family: and no wonder, ſince "there is no common path lies any "way near it." PHILINDUS told him, "It was his cuſtom to walk "round the fields, and there ſooth a

" melancholy ſoftneſs incident to him;
" that he had wandered far beyond
" his uſual limits, and at laſt, by ac-
" cident, found out that place of eaſe
" and refreſhment."

" THE chaplain (for ſuch it ſeems
" he was) gave him to underſtand,
" That he lived about a mile off, in
" the houſe of a great gentleman:"
and then added with a ſigh, " Our
" family has this morning met with
" the ſharpeſt affliction imaginable, in
" the death of that ineſtimable perſon.
" O dear SERINO! how diſmal is the
" ſound of thy death to every diſtreſ-
" ſed neighbour! Whilſt each per-
" ſon laments, as though he had loſt
" the darling of his hopes and family,
" and the women were preparing their
" firſt-born for the funeral: Even

" this delightful retirement has now
" loſt its beauty, and I find it was
" his endearing converſation, and re-
" viving preſence, that gave the grove
" its richeſt charms. How many
" thouſand eyes will then overflow
" with tears, when he ſhall be carried
" to his grave, whoſe bounty and
" compaſſion have reſcued many from
" it? However, he will be laid to
" reſt with honour, and his unſtained
" aſhes ſhrined in immortal urns,
" whoſe gold no ruſt can canker; not
" malice, nor envy itſelf, did once at-
" tempt to defame him living, much
" leſs will they offer to violate his
" peaceful marble."

HERE he pauſed, and PHILINDUS
deſired he would be pleaſed to favour
him with ſome account of that gentle-

man, whoſe virtues were ſo conſpicuous: "Indeed," continued he, "I have "heard of many noble actions of the "brave SERINO; but ſince you had the "honour and happineſs to be intimate "with him, I may reaſonably expect "ſomething more entertaining and "particular. And ſince we are thus "by accident met together, I ſhould "be very glad to ſpend ſome time in "free and ſerious converſe; which "may perhaps prove of more advan-"tage to us, than if we had indulged "ourſelves in melancholy and ſolita-"ry meditations; which, I perceive, "is what we both propoſed at our "walking out: And, for my part, I "cannot but think, the many tedious "ſteps I have this morning taken,

"ſufficiently recompenſed, by my "meeting, in this place, a gentle-"man whoſe aſpect and obliging ad-"dreſs promiſe ſo much agreeable en-"tertainment." The chaplain replied, "That nothing could be more "grateful to him than ſuch a propo-"ſal:" And then immediately began, after this manner, to give an account of SERINO.

AS religion is certainly the chief concern and greateſt ornament of mankind, which adds freſh luſtre to the jewels of a crown, and adorns with a new grace the nobleſt ſceptres; it was always SERINO's opinion, that the ſincere practice of it did much more recommend a gentleman to the eſteem of his contemporaries,

than the moſt ſtately buildings, the moſt delicious gardens, or the moſt ſhining equipage: as well knowing and conſidering, that all this pomp and beauty would ſoon be loſt in ſilence and obſcurity; whilſt virtue reſerves for her votaries, rewards which are unknown and eternal. Indeed of late years, ſome, who would be thought men of uncommon parts, and ſet up for wits of the firſt rank, are of a quite different opinion; and whilſt they are induſtriouſly propagating their atheiſtical notions, make no ſcruple of bantering the moſt awful myſteries of religion: But he always thought there was ſo much abſurdity and contradiction in their impious ſchemes, as was ſufficient to hinder any wiſe man from embracing them. I believe I ſhall

never forget thoſe conferences which I have had with him on this weighty ſubject, the ſubſtance of which I ſhall be very ready to impart to you; provided you will be ſo free as ſometimes to relieve me, by intermingling ſuch obſervations, as ſhall appear moſt natural and proper.

Philindus. I SHALL be very glad if I can ſay any thing, which may deſerve to be joined to the refined thoughts of SERINO, or even with your own agreeable ſentiments: Therefore, pray, Sir, go on.

Chaplain. HIS reaſonings upon this head were after this manner: That there is a ſupreme Being, of infinite perfection and glory, is a notion which the mind of every man is apt to aſſent to, as ſoon as it is propo-

ſed: And ſome great men, Cicero in particular, carry the matter much farther, and repreſent this notion of a God as an innate idea, which is born with us, and interwoven with our conſtitution. Now that ſuch an Almighty Being does really exiſt, is evident from divers conſiderations: As *1ſt*, From natural effects, which are obſervable by every man: *The heavens* (ſays the Royal Pſalmiſt) *declare the glory of God, and the firmament ſheweth his handy-work; Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language where their voice is not heard, their ſound is gone out into all lands, and their words unto the ends of the world.* The polite and judicious Mr. Addiſon has obliged us with a curious

ode on these sublime thoughts of King David: I am confident you will not think it loss of time to hear it repeated.

I.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
Th' unweary'd sun, from day to day,
Does his Creator's power display;
And publishes, to every land,
The work of an Almighty hand.

II.

Soon as the evening-shades prevail,
The moon takes up the wond'rous tale;
And nightly, to the list'ning earth,
Repeats the story of her birth:
Whilst all the stars, that round her burn,
And all the planets, in their turn,

Confirm the tidings as they roll,
And ſpread the truth from pole to pole.

III.

What though, in ſolemn ſilence, all
Move round the dark terreſtrial ball;
What though, no real voice, nor ſound,
Amidſt their radiant orbs be found:
In Reaſon's ear they all rejoice,
And utter forth a glorious voice;
For ever ſinging as they ſhine,
The Hand that made us is divine.

How exactly is the ſun placed at ſuch a due diſtance from the earth, that he may by juſt degrees give his heat both by ſea and land? For ſuppoſe it in a remoter place of the æther, how exquiſite a ſcene of deſolation had our globe been? and unſufferable winter had defaced its blooming charms: We

could have had then no gentle zephyrs, rich with the ſpoils of balmy flowers; but muſt have been oppreſſed with piercing tempeſts, and buried under pyramids of ſnow. On the other hand, had it been nearer, his fiery beams would have burnt up every beauty of nature, and made this world an univerſal ſandy deſart. How wonderful are the motions of other heavenly bodies? How clear an argument of ſtupendous art, and perfect prudence, if we deſcend from the ſkies, where ſo many thouſand gems gliſter round the azure ring of heaven, and take a ſerious view of the earth, which is to us the moſt obſervable part of the univerſe! We ſhall there find the cleareſt demonſtrations of Almighty goodneſs, wiſdom, and

power. This is very well represented by the admirable Dr. Barrow, in his *Exposition of the Creed.*

"THAT this earth was designed "for the accommodation of living "creatures which are upon it, and "principally of man, we cannot be "ignorant or doubtful, if we be not "so negligent or stupid, as to let pass "unobserved those innumerable signs "and arguments that shew it. If we "look upon the frame of the animals "themselves, what a number of ad-"mirable contrivances in each of "them do appear, for the sustenance, "for the safety, for the pleasure, for "the propagation, for grace and or-"nament, for all imaginable conveni-"ence suitable to the kind and sta-"tion of each: If we look about them,

" what variety and abundance of con-
" venient provisions offer themselves,
" even to a careless view, answerable
" to all their needs, and all their de-
" sires; wholesome and pleasant food
" to maintain their lives, yea, to gra-
" tify all their senses, fit shelter from
" offence, and safe refuge from dan-
" ger: All these things provided in
" sufficient plenty, and commodiously
" disposed for such a vast number of
" creatures; not the least, most silly,
" weak, or contemptible creature, but
" we may see some care has been had
" for its nourishment and comfort.
" What wonderful instincts are they
" endued with, for procuring and di-
" stinguishing their food, for guarding
" themselves and their young from
" danger? But for man especially, a

" moſt liberal proviſion has been made
" to ſupply all his needs, to pleaſe all
" his appetites, to exerciſe with pro-
" fit and ſatisfaction all his faculties,
" to content, I might ſay, his utmoſt
" curioſity; *Neque enim neceſſitatibus*
" *tantummodo noſtris proviſum eſt, uſ-*
" *que in delicias amatur*, ſays SENE-
" CA: All things about him do mi-
" niſter (or may do ſo, if he will uſe
" the natural powers and inſtruments
" given him) to his preſervation, eaſe,
" and delight. The bowels of the
" earth yield him treaſures of metals
" and minerals, quarries of ſtone and
" coals, ſerviceable to him for various
" uſes. The vileſt and commoneſt
" ſtones he treadeth upon are not un-
" profitable. The ſurface of the
" earth, what variety of delicate fruits,

" herbs, and grains, doth it afford to
" nourish our bodies, and chear our
" spirits, to please our tastes, and re-
" medy our diseases? How many fra-
" grant flowers, most beautiful and
" goodly in colour and shape, for the
" comfort of our smell, and delight of
" our eyes? Neither can our ears
" complain, since every wood has a
" choir of natural musicians, to enter-
" tain them with their sprightly me-
" lody: every wood did I say? yes,
" too the woods, adorned with stately
" trees, yield pleasant spectacles to
" our sight, shelter from offences of
" weather and sun; feuel for our fires,
" materials for our buildings, (our
" houses and shipping) and other
" needful utensils. Even the barren
" mountains send us down fresh

" ſtreams of water, ſo neceſſary for the
" ſupport of our lives, ſo profitable
" for the fructification of our grounds,
" ſo commodious for conveyance and
" maintaining of intercourſe among
" us. Even the wide ſeas themſelves
" ſerve us many ways; they are com-
" modious for our traffic and com-
" merce, they ſupply the bottles of
" heaven with water to refreſh the
" earth; they are inexhauſtible ci-
" ſterns, from whence our ſprings and
" rivers are derived; they yield ſtores
" of good fiſh, and other convenien-
" cies of life. The very rude and
" diſorderly winds do us no little ſer-
" vice, in bruſhing and cleanſing the
" air for our health, in driving for-
" ward our ſhips, in ſcattering and
" ſpreading about the clouds, thoſe

" clouds which drop fatneſs on our
" grounds. As for our ſubjects the
" animals, it is not poſſible to reckon
" the manifold utilities we receive
" from them; how many ways they
" ſupply our needs with pleaſant food
" and convenient cloathing; how
" they eaſe our labour, and how they
" promote even our ſport and recrea-
" tion. And are we not only very
" ſtupid, but very ungrateful, if we
" do not diſcern abundance of wiſdom
" and goodneſs in the contrivance
" and ordering of all theſe things, ſo
" as thus to conſpire for our good?
" Is it not reaſonable that we devout-
" ly cry out, with the pſalmiſt, *O*
" *Lord, how manifold are thy works?*
" *in wiſdom haſt thou made them all;*
" *the earth is full of thy riches: So is*

"*the wide and great sea: The eyes*
"*of all wait upon thee, and thou gi-*
"*vest them their meat in due season.*"

Philind. PRAY, Sir, before you proceed, give me leave to mention one grand objection which is brought in behalf of infidelity, and that is this; that we can have no idea of GOD, and therefore can have no evidence of his existence. And some atheistical persons argue after this manner: The notion of a Deity, which is commonly entertained, is nothing but a bundle of incomprehensibles, inconceivables, and impossibles; it being only a compilement of all imaginable attributes of honour, courtship, and compliment, which the confounded fear and astonishment of men's minds make them huddle up together, with-

out any ſenſe or philoſophical truth. This ſeems to be intimated by a modern writer, in theſe words: "The "attributes of God ſignify not true, "nor falſe, nor any opinion of our "brain, but the reverence and devo-"tion of our hearts; and therefore "they are not ſufficient premiſſes to "infer truth, or convince falſehood." And the ſame thing again is farther ſet out, with no ſmall pretence to wit, after this manner; They that venture to diſpute philoſophically, or reaſon of God's nature, from theſe attributes of honour, loſing their underſtanding in the very firſt attempt, fall from one inconvenience into another, without end, and without number; in the ſame manner as when one, ignorant of the ceremonies of the court, co-

ming into the preſence of a greater perſon than he is uſed to ſpeak to, and ſtumbling at his entrance, to ſave himſelf from falling, lets ſlip his cloak; to recover his cloak, lets fall his hat; and with one diſorder after another, diſcovers his aſtoniſhment and ruſticity.

Chapl. To affirm that there is no idea of GOD, is all one as to affirm, that there is no conception of the mind anſwering to that word or name: And indeed the modern atheiſts ſtick not to maintain, that the word GOD has no ſignification, and that there is no other idea or conception in men's minds anſwering thereunto, beſides the mere phantaſm of the ſound. And ſince, as the learned Dr. CUDWORTH obſerves, there are different words for

God in ſeveral languages, and men have the ſame notion or conception in their minds anſwering to them all; it muſt needs be granted, that they have ſome other idea or conception belonging to thoſe words, beſides the phantaſms of their ſeveral ſounds. And indeed it can be nothing elſe, but either monſtrous ſottiſhneſs and ſtupidity of mind, or elſe prodigious impudence in theſe atheiſts, to deny that there is any idea of God at all in the minds of men, or that the word hath any ſignification. But whatever theſe atheiſts deny in words, it is notwithſtanding evident, that even themſelves have an idea or conception in their minds, anſwering to the word God, when they deny his exiſtence; becauſe otherwiſe they would deny the

existence of nothing. And then as to his being absolutely perfect, and of infinite power, the pagan-theists did acknowledge it, as might be proved from vast numbers of passages in their writings. Thus Virgil;

At pater Anchises oculos ad Sydera lætus,
Extulit, & cælo palmas cum voce tetendit,
Jupiter omnipotens precibus si flecteris ullis.

Philind. THIS seems very natural, as does also your last inference from the beauty and harmony of the universe; and yet so very unreasonable are the Atheists, that they will not allow even of this, but find fault with the creation, and pretend to spy out

many conſiderable defects in the frame of nature, and conſtitution of the heavens: for inſtance, the diſpoſition of the equator and ecliptic interſecting each other in an angle of twenty-three degrees and upwards, whereby (as they ſay) the terreſtrial globe is rendered much more uninhabitable than otherwiſe it might be. Again, they remark, that part of the earth lies deformed and inhoſpitable, either by burning heat, or freezing cold; they likewiſe take notice of the variety of thoſe ſavage beaſts which terrify mankind; and thence, with LUCRETIUS, conclude, that theſe things are not under the conduct of a wiſe and merciful Being.

Chapl. As to their notion of the equator, it is built upon a falſe ſuppo-

ſition of the ancients, that the torrid zone, or all between the tropics, was utterly uninhabitable, by reaſon of the extremity of the heat; and it is certain that there is nothing which doth more demonſtrate a Providence, than this very thing, it being the moſt convenient ſite or diſpoſition that could be deviſed, as will appear if the inconveniences of other diſpoſitions be conſidered, eſpecially theſe three: (1.) If the axis of theſe circles ſhould be parallel, and their planes coincident. (2.) If they ſhould interſect each other in right angles. And, (3.) which is a middle betwixt both, if they ſhould cut one another in an angle of forty-five degrees; for it is evident, that each of theſe diſpoſitions would be attended with far greater in-

conveniences to the terreſtrial inhabitants in reſpect of the length of days and nights, heat and cold: And that theſe two circles ſhould continue thus to keep the ſame angular interſection, when phyſical and mechanical cauſes would bring them ſtill nearer together; this is a farther evidence of a Providence alſo. And then as to the ſavage animals, as we are aſſured by revelation, that they were not originally noxious to mankind, but became ſo by ſin, ſo even now they are of ſome uſe and ſervice to them.

Philind. LET us, Sir, if you pleaſe, proceed to ſome farther arguments in defence of this great truth.

Chapl. THAT there is a GOD, is proved by the general conſent of mankind concerning it; by that *teſtimo-*

nium, as LACTANTIUS ſpeaks, *populorum atque gentium in una hac re non diſſidentium*, "That unanimous teſti-
"mony of all people and nations, not
"diſagreeing in this only point." If the authority of ſome particular men, agreeing in vote, of one city, of one nation, doth paſs for an argument, and ſhews the thing probable; how can we decline or contemn the common ſuffrage of mankind? Another argument of GOD's exiſtence, which gave great ſatisfaction to SERINO, is drawn from the diſcoveries of a divine Power, in works that cannot be aſcribed to any other cauſe viſible or natural; ſuch are the prediction of future events, (eſpecially ſuch as are contingent, and depend upon man's free choice) curing the ſick of great

chronical diſtempers, without any medicinal applications; reſtoring limbs to perſons maimed; ſight to the blind; and raiſing the dead to life, (a thing which PLINY deemed impoſſible to GOD himſelf.) To this head belong thoſe opinions and teſtimonies of mankind concerning apparitions, inchantments, and confederacy with bad ſpirits.

Phil. As to the general opinion of mankind, the Atheiſt would make us believe, that this apprehenſion of a GOD doth ſpring from an infinite jealouſy in the mind of man, and an endleſs fear of the worſt that may happen; according to that divine ſaying of the poet, which he can never ſufficiently admire:

Primus in orbe DEOS fecit TIMOR.

FEAR first made GODS.

So that it is granted on both ſides, that the fear of a Deity doth univerſally poſſeſs the minds of men. "Now the "queſtion is, (ſays the learned Arch-"biſhop TILLOTSON) whether it be "more likely that the exiſtence of a "GOD ſhould be the cauſe of this "fear, or that this fear ſhould be the "cauſe why men imagine there is a "GOD? If there be a GOD, who "hath impreſſed this image of him-"ſelf upon the mind of man, there is "great reaſon why all men ſhould "ſtand in awe of him; but if there "be no GOD, it is not eaſy to con-"ceive how fear ſhould create an uni-

" verſal confidence and aſſurance in
" men that there is one. For whence
" ſhould this fear come? It muſt be
" either from without, from the ſug-
" geſtion of others, who firſt tell us
" there is ſuch a Being, and then our
" fear believes it; or elſe it muſt ariſe
" from within, from the nature of
" man, which is apt to fancy dreadful
" and terrible things. If from the
" ſuggeſtions of others, who tell us
" ſo, the queſtion returns, Who told
" them ſo? And will never be ſatis-
" fied till the firſt author of this re-
" port be found out. But if it be
" ſaid, that this fear ariſeth from with-
" in, from the nature of man, which
" is apt to imagine dreadful things;
" this likewiſe is liable to inexplicable
" difficulties: For, firſt, the proper

"object of fear, is something that is "dreadful; that is, something that "threatens men with harm or danger, "and that in God must be either "power or justice; and such an ob-"ject as this, fear indeed may create, "but goodness and mercy are essen-"tial to the notion of a God, as well "as power and justice. Now how "should fear put men upon fancying "a Being, that is infinitely good and "merciful?" Indeed, as that great prelate, just now mentioned, observes, if a man had arguments sufficient to persuade him, that there is no God, (as there is infinite reason to prove the contrary) yet the belief of a God is so necessary to the comfort and happiness of our lives, that a wise man could not but be heartily troubled to

quit ſo pleaſant an error, and to part with a deluſion which is apt to yield ſuch an unſpeakable ſatisfaction to the mind of man. Did men but conſider the true notion of GOD, he would appear to be ſo lovely a Being, and ſo full of goodneſs, and all deſirable perfections, that even thoſe very perſons, who are of ſuch irregular underſtandings, as not to believe there is a GOD; yet could not (if they underſtood themſelves) refrain from wiſhing with all their hearts, that there were one: For is it not really deſirable to every man, that there ſhould be ſuch a Being in the world, as takes care of the frame of it, that it do not run into confuſion, and in that diſorder ruin mankind? That there ſhould be ſuch a Being, as takes particular care of e-

very one of us, and loves us, and delights to do us good; as he underſtands all our wants, and is able and willing to relieve us in our greateſt ſtraits, when nothing elſe can; to preſerve us in our greateſt dangers, to aſſiſt us againſt our worſt enemies, and to comfort us under our ſharpeſt ſufferings, when all other things ſet themſelves againſt us?

Chapl. It is really ſo very plain and evident, that I ſhall go farther on this ſubject, after having taken notice, that the Epicurean account of the original of the world, (as expreſſed by Lucretius) is moſt intolerably romantic and ridiculous; for how is it any ways poſſible that chance ſhould make this great volume of the world, which can never produce the leaſt

book? How long might a man be in ſprinkling colours upon canvaſs, with a careleſs hand, before they would happen to make the exact picture of a man? and is a man eaſier made by chance than his picture?

Phil. I THINK there is one conſiderable objection of the Atheiſts, which as yet we have not touched upon; I ſhould therefore be glad if you would a little conſider it, before we diſmiſs this ſubject.

Chapl. PRAY, what is that?

Phil. THE ſeeming confuſion of human affairs; that all things fall alike to all; the innocent and the guilty, the pious and the impious, the religious and the profane: Nay, that many times the worſer cauſes and men prevail againſt the better, as is inti-

mated in that paſſage of LUCAN, though in the perſon of a Theiſt:

Victrix cauſa diis placuit ſed victa Catoni.

And that the unjuſt and ungodly often flouriſh in the greateſt proſperity, whilſt the innocent and devout worſhippers of the Deity, all their lives long, ſtruggle with adverſity: Whereas were there a GOD and Providence, as they conceive, profane and irreligious perſons would be preſently thunder-ſtruck from heaven, or otherwiſe made remarkable objects of Divine vengeance; as alſo the pious miraculouſly protected and reſcued from evils and harms.

Chapl. IT muſt indeed be granted,

that this consideration hath too much puzzled and staggered weak minds in all ages; "Because sentence against "an evil work is not executed speedi-"ly, therefore is the heart of the sons "of men fully set in them to do evil:" And the psalmist himself was sometimes much perplexed with this phænomenon, the prosperity of the ungodly, who set their mouths against heaven, and whose tongue walketh through the earth: So that he was tempted to think, "He had cleansed "his heart in vain, and washed his "hands in innocency;" Till at length entering into the sanctuary of God, his mind became illuminated, and his soul fixed in a firm trust and confidence upon Divine Providence; *Whom* (says he) *have I in heaven but thee?* &c.

My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. For as some will be apt from hence to infer, that there is no God, but that blind chance and fortune steer all; *(The fool hath said in his heart, there is no God)* so will others conclude, that though there be a God, yet he either does not know things done here below, *(How does God know, and is there knowledge in the Most High?)* or else will not so far humble himself, or disturb his own ease and quiet, as to concern himself in our low human affairs. First of all therefore, we here say that it is altogether unreasonable to require that divine Providence should miraculously interpose upon every turn, in punishing the ungodly, and preserving

the pious, and thus perpetually interrupt the course of nature, (which would look but like a botch or bungle, and a violent business) but rather carry things on in a still and silent path, and shew his art and skill, in making things of themselves fairly unwind and clear up at last into a satisfactory close. Passion and self-interest are blind or short-sighted; but that which steers the whole world, is no fond, pettish, impatient, and passionate thing, but an impartial, disinterested, and uncaptivated nature. Nevertheless, it is certain, that sometimes we have not wanted instances, in cases extraordinary, of a Θεὸς ἀπο μηχανῆς, God appearing, as it were, miraculously upon the stage, and manifesting himself, in taking immediate ven-

geance upon notorious malefactors, or delivering his faithful ſervants from imminent dangers or evils threatened; as the ſame is often done alſo by a ſecret and undiſcerned over-ruling of the things of nature: but it muſt be granted, that it is not always thus, but the periods of Divine Providence here in this world are commonly longer, and the evolutions thereof ſlower, which proceeds not from ſlacknes and remiſſneſs in the DEITY, but either from his patience and long-ſuffering, being willing that men ſhould repent; or elſe to teach us patience by his example: They therefore, who becauſe judgment is not preſently executed upon the ungodly, blame the management of things as faulty, and Providence as defective,

are like ſuch ſpectators of a dramatic poem, as when wicked and injurious perſons are brought upon the ſtage for a while ſwaggering and triumphing, impatiently cry out againſt the dramatiſt, and preſently condemn the plot: Whereas, if they would but expect the winding up of things, and ſtay till the laſt clap, they ſhould then ſee them come off with ſufficient ſhame and puniſhment.

Phil. It is indeed moſt abſurd for ſuch weak and ignorant creatures as mortals are, to preſume to pronounce raſhly of the divine government. But pray, Sir, go on in your account of Serino's ſentiments as to religion.

Chapl. He thought it no leſs evident, that we ought to worſhip this God, and to pay him our moſt ſo-

lemn adoration: The beauties of nature ſo warmed the breaſts of the heathens, that in thoſe groves, where they had ſo oft enjoyed the ſoft delights of the refreſhing breeze, and the flowery ſhade, there they performed religious rites, and each retired grotto became a ſacred temple. Now it is very natural to conceive, that Almighty God ſhould make ſome diſcovery of his will to his creatures by remarkable and diſtinct revelations, and not permit the devout ſoul, whom the glories of the creation has raiſed to a ſacred extaſy, to offer up his ſacrifice to an unknown Deity: Is it not abſurd to ſuppoſe, that the King of heaven ſhould give to men (his ſubjects) no certain rule for their conduct of life, but leave every one to act according

to what he imagines moſt agreeable to the laws of nature and honour? Uncertain guides! into what various and oppoſite paths do you lead your wandering followers? Whilſt one man thinks that action natural and honourable, which another (perhaps of more wiſdom) reckons baſe and unnatural; from ſuch an uncertain ſound, who can prepare himſelf to the battle?

Phil. And yet the Deiſts inſiſt upon it, that Reaſon alone is an unerring guide in matters of religion, and ſufficient to make us happy; which (ſay they) is as much as we need deſire. About which Mr. Clifford thus expreſſes himſelf: "Being reſolved, according to the duty of every "private perſon, to make a ſearch into the nature and quality of my re-

" ligion; and, according to my inte-
" reſt in human ſociety, to communi-
" cate the effects of that ſearch to o-
" thers, if I ſhall believe it profitable
" for them: I am, in the firſt place,
" to conſider of the choice of ſome
" guide for ſo long and dangerous a
" journey, where I ſhall ſometimes
" meet with no track or path at all,
" and ſometimes with ſo many, and
" thoſe ſo contrary in the appearance
" of their firſt entry, that the variety
" will confound me more than the
" want; eſpecially, there being ſo
" many miſts caſt before me, by the
" errors and deceits of others, that
" one had great need of a better eye-
" ſight than is left us by the fall of
" our firſt foreſather. And this con-
" ſideration, after a long and ſerious

" debate thereof, brings no other
" guide to me but my own reaſon;
" which if it take ſuch directions as
" it ought, and may do before it ſets
" forth, and purſue thoſe directions
" with care and conſtancy, though it
" may poſſibly lead me into errors,
" yet will bring me at laſt even
" through them, to the propoſed end
" of my journey, which is happineſs."

Chapl. NOTWITHSTANDING what theſe gentlemen aſſert, it is certain, that natural religion, without revealed, is not ſufficient, becauſe it wants clearneſs and authority, eſpecially concerning thoſe two great articles, of forgiveneſs of ſins, and a future ſtate.

Phil. As to theſe points, I remember Mr. BLOUNT, the great champion of the Deiſts, in his *Oracles of*

Reason, makes these brief observations: "Whatsoever is adorable, a-
"miable, and imitable by mankind, is
"in one Supreme, Infinite, and Per-
"fect Being, who is to be worshipped
"not by an image, sacrifice, or me-
"diator, but by an inviolable adhe-
"rence in our lives to all the things
"Φυσεῖ δικαιὰ by an imitation of
"God in all his imitable perfections,
"and believing magnificently of it."
And then he goes on, speaking of a
future state: "A man that is endued
"with the same virtues we have be-
"fore mentioned, need not fear to
"trust his soul with God after death;
"for, 1*st*, no creature could be made
"with a malevolent intent; the first
"Good, who is also the first principle
"of all beings, hath but one affection

"or property, and that is love; "which was long before there was "any such thing as sin. 2*dly*, At "death he gives to GOD one and the "same being, who in his own nature, "for the sins of the penitent, hath as "well an inclination to pity as justice; "and there is nothing dreadful in the "whole nature of GOD but his ju-"stice, no attribute else being terri-"ble. 3*dly*, Infinite power is ever "safe, and needs not revenge for self-"preservation. 4*thly*, However *ve-"risimile est similem Deo a Deo non "negligi.*"

Chapl. AFTER they have said all they can, natural religion, without revealed, is not a solid foundation of happiness; besides, there never was any age or nation in the world, when

or where ſuch a pure natural religion as they talk of, without any manner of rituous worſhip, was ever practiſed. I know not what ſecret hiſtories theſe gentlemen may have of the golden age; but as for us dull believers, we cannot ſee one word in all the ancient books we meet withal, that gives us the leaſt hint of ſuch a naked natural religion as you ſpeak of: If we have recourſe to the poets, to whom we are beholden for all that is known of theſe golden ages, when theſe brave men lived; they make religion as ritual as it is now, and altogether as full of ſacrifices and revelations: Nay, the account we have of the goddeſs ASTRÆA, which is a principal part of the poetical hiſtory of the golden age, is, that ſhe was a NUMEN ſent from

heaven, to converſe with men on earth, to inſpire them with juſtice and ſobriety, and to teach them virtue and a good life: which fable is but an ancient tradition of the frequency of GOD's converſing with holy men in the firſt ages of the world. Neither do we ſee any of the ancient poetical heroes, your HERCULES's and POLLUX's, your brave natural-religion men; but they frequent ſacrifices as much as other people; as we ſee by the examples of PRIAM, ULYSSES, ACHILLES, and ÆNEAS; of CADMUS, PERSEUS, THESEUS, and all the ARGONAUTS in APOLLONIUS, and other poets. So that we cannot but conclude, that the ſtory which the Deiſts tell us of the ancient univerſality of pure natural religion,

is all philosophical romance, and never had any being but in the brains of the gentlemen of their persuasion, and those of some system-makers and preachers of late, drawn from the scattered sayings and books of philosophers.

Phil. If natural religion then proves so insufficient, we must consult revealed; which, I suppose, was practised by Serino.

Chapl. Undoubtedly! concerning which method, Serino would express himself after this manner: "The next thing which a considering "man has to do, after he has disco-"vered the insufficiency of Reason "without revelation, to make a man "happy, is to inquire into the nature of "those religions that lay claim to a

" divine authority. If we take a ſtea-
" dy view of the Pagan ſcheme, we
" ſhall find it ſo over-run with igno-
" rance, barbarity, and monſtrous
" fiction, that any perſon of tolerable
" parts, might ſoon draw a better and
" more rational plan; in which there
" is little tending to the reverence of
" God, or the good of man, to the
" promoting virtue and goodneſs in
" human converſation, to the breed-
" ing love and good-will in men to-
" wards one another. Their worſhip
" (that of the ſupreme Lord being
" neglected) is directed towards ob-
" jects moſt improper and unbeco-
" ming; to the ghoſts of dead men,
" men in their lives (if we may truſt
" the reports of their devouteſt adorers)
" famous for nothing ſo much as for

" vicious enormities, for thefts and
" rapine, for murders and parricides,
" for horrid lufts and adulteries, rapes,
" and incefts: And fuch perfons alive
" or dead, what wife and good man
" would not rather loath than worfhip
" and refpect? If we confult the Al-
" coran of MAHOMET, that notori-
" ous Antichrift and vile impoftor,
" we fhall reap but little benefit from a
" filly rhapfody of lewdnefs and cruel-
" ty. Indeed, Mahometifm, in re-
" fpect to its age, and the port it bears
" in the world, demands fome confi-
" deration; for (to fpeak in the words
" of a great man of our church) it
" hath continued a long time, and
" hath vaftly overfpread the earth:
" neither is it more formidable in its
" looks, than peremptory in its words,

" vaunting itſelf to be a compleat, ge-
" neral, and ultimate declaration of
" God's pleaſure, cancelling all thoſe
" that have gone before. But exami-
" ning both the ſubſtance and circum-
" ſtances thereof, conſidering the qua-
" lity of the inſtruments by whom, of
" the times when it was introduced,
" of the places where, of the people
" who firſt, or afterwards did receive
" it, the manner of its riſe, pro-
" greſs, and continuance, as alſo
" the matter it teaches; we ſhall not
" find ſtampt on it the genuine cha-
" racters of a divine original, but have
" great reaſon to deem it a brood of
" moſt lewd and impudent cozenage,
" in times of great diſturbance and
" confuſion, when barbarous nations,
" like torrents, did overflow the

" world, and turned all things upside
" down in times of general corruption
" and disorder in men's minds and
" manners, when even among Chri-
" stians, ignorance and superstition,
" dissension and uncharitableness, im-
" piety and iniquity, did greatly pre-
" vail. In a very blind and obscure
" corner of the earth, among a crew of
" wild thieves and runagates, (such
" have those ARABIANS been always
" famed and known to be) this sect
" had its birth and fosterage; among
" those fierce and savage over-runners
" of the world, it got its growth and
" stature: Into this sort of people (be-
" ing indeed in its constitution well
" accommodated to that humour and
" genius) it was partly insinuated by
" juggling tricks, and partly driven by

" ſeditious violence; the firſt author
" hereof being a perſon, according to
" the deſcription given of him in their
" own legends, of no honeſt or ho-
" nourable qualities, but having all
" the marks of an impoſtor, rebelli-
" ous and perfidious, inhuman and
" cruel, lewd and laſcivious, of a
" baſe education, of a fraudulent and
" turbulent diſpoſition, of a vicious
" life, pretending to enthuſiaſm, and
" working of wonders; but theſe ſuch
" as were in their nature moſt abſurd
" and incredible. At ſuch a ſeaſon,
" and in ſuch a ſoil, by ſuch means,
" and by ſuch a perſon, was this re-
" ligion firſt planted, and afterwards
" carried on by the ſword. Now that
" Divine Wiſdom ſhould chuſe thoſe
" black and boiſterous times to pu-

" bliſh his will, is as if the king ſhould
" purpoſely order his proclamations
" to be made in a tempeſtuous night,
" when no man ſcarce dares to ſtir
" out, nor could well ſee what was
" done, or hear what was ſaid; much
" fitter ſurely to that purpoſe were a
" ſerene and calm day, a time of ge-
" neral civility and peace, like that of
" AUGUSTUS CÆSAR. That the de-
" claration of GOD's mind ſhould iſſue
" from the deſarts of ARABIA, (that
" den of robbers) is, as if the king
" ſhould cauſe his edicts to be ſet up
" in the blindeſt and dirtieſt nook of
" the ſuburbs; the market-croſs ſure-
" ly, or the exchange, (the place of
" moſt general and ordinary con-
" courſe) ſuch as, in reſpect to the
" world, was the flouriſhing empire

" of ROME, were more convenient,
" and wiſely choſen for that purpoſe:
" That paſſing over the more gentle
" and tractable part of his people, a
" prince ſhould ſend his laws to a
" rabble of banditti; ſhould pick out
" for his meſſenger a moſt diſſolute
" varlet, attended with a crew of deſ-
" perate ruffians, reſolved to buffet
" and rifle all they meet: were an
" odd way of proceeding to commu-
" nicate his pleaſure to the better and
" more orderly ſort of his people,
" (ſuch as were the ſubjects of that
" well-governed empire) by perſons
" of good meaning, mild diſpoſition,
" and innocent behaviour, (ſuch as
" were the apoſtles of our LORD) in
" a quiet and gentle manner, (ſuch
" as theſe only uſed) would ſurely

" better become a wiſe prince. Thus
" the exterior circumſtances of Ma-
" hometaniſm are ſtrong preſumptions
" againſt its divinity; but farther, if
" we look into the frame and matter
" of it, we ſhall find it a maſs of ab-
" ſurd opinions, odd ſtories, and un-
" couth ceremonies, compounded
" chiefly of the dregs of Chriſtian he-
" reſy, together with ſome ingredients
" of Judaiſm and Paganiſm confuſed-
" ly jumbled." Such conſiderations as theſe ſeem ſufficient to demonſtrate that religion not to be of a divine extraction.

Phil. BUT then as to the Jewiſh religion, we muſt acknowledge it had its birth from the revelation and appointment of GOD.

Chapl. ITS truth and its goodneſs

we do not call in queſtion; but yet looking into it, we ſhall find it in many reſpects defective: For, *1ſt*, this revelation was not general, but peculiarly intended for the benefit of a ſmall nation. "He ſhewed his word to "JACOB, his ſtatutes and his judg-"ments to ISRAEL; he hath not "dealt ſo with any nation, and as for "his judgments, they have not known "them." We may alſo obſerve, that as the laws and rites of this religion were deſigned only for the people of ISRAEL, ſo they were only ſuited to their inclinations and capacities; their inclinations, which were very ſtubborn and perverſe; their capacities, which were very low and groſs, as their own prophets do upon many occaſions affirm and complain, being repugnant to the common humour and genius

of mankind. 2*dly*, As it was particular, so it was also partial; as GOD did not by it speak his mind to all, so did he not therein speak out all his mind: Our apostle to the HEBREWS changes it with blameableness; "If "the first covenant had been blame-"less, *&c.* with imperfection, weak-"ness, and unprofitableness, there is "made an abolition of the precedent "commandment, for the weakness "and unprofitableness thereof." For the law was nothing perfect, neither does this lay any misbeseeming imputation upon GOD, the Author of that religion; for a dawning of light more became that morning of times, than a meridian brightness. 3*dly*, It was not designed for perpetual obligation and use; the glory of that institution is long since departed, and the

miſerable JEWS labour under the weight of the moſt diſmal curſes: They are now more outrageous enemies to the doctrine of the croſs, than the blaſphemous TURK, or the barbarous PAGAN. In the Chriſtian religion, that deſerves the ſerious regard of a conſidering mind, it is this alone appears moſt worthy of a GOD, and by its radiant appearance, diſcovers itſelf to be celeſtial. It would be endleſs to reckon up all the diſtinct beauties that are ſo conſpicuous in this venerable inſtitution; I ſhall but juſt touch on ſome few, which fully convinced SERINO of its certainty and excellency: Firſt, It gives us a lovely and clear idea of our Creator, and ſets his infinite perfections before us in a true and amiable light; the benefit of which will be more evident to us, if

we consider into what wretched notions the blinded PAGANS were led, for want of such a great advantage. Their Gods were represented as cruel, indigent, and lustful, subject to the meanest passions of human nature; nay, sometimes to the lowest inclinations of brutes: What noble objects of adoration must here be? What admirable patterns of sanctity and good behaviour? But Christians are taught, from the holy Scriptures, to believe, that GOD is a Being of infinite purity and mercy. A second great excellency, peculiar to the Christian institution, is this, that it faithfully informs us concerning ourselves, concerning our nature, our original, our end, all our state, past, present, and final; points about which otherwise by no reason, no histo-

ry, no experience, we could be well resolved or satisfied. It is also a peculiar excellency of our religion, that it prescribes an accurate rule of life, most congruous to reason, and suitable to our nature; it sets before us a living copy, and visible standard of good practice; it frees us from a tedious observance of numerous external rites, and superficial formalities, and builds our duty upon most solid grounds, presses it with most valid inducements, draweth it from the best principles, and driveth it to the best end, and farther (which no other law or doctrine so much as pretends to) provides sufficient help and ability to practise its commandments: In a word, it alone can appease and satisfy a man's conscience, breeding therein a well-

grounded hope, and a ſolid comfort; healing the wounds of bitter remorſe, and anxious fear, and ſo appears manifeſtly to be the true and direct way to eternal happineſs. It is obſervable alſo, that the ſacred oracles furniſh us with the moſt awful deſcriptions of God's power and majeſty, quite different from that tinſel pageantry, which ſo glitters in the machines of the heathen poets. How bright is the colouring of the Royal Pſalmiſt, how loſty and refined his diction, when he celebrates the honour of his God? *Bleſs the Lord, O my ſoul! O Lord, my God, thou art very great, thou art cloathed with honour and majeſty! who covereſt thyſelf with light, as with a garment; who ſtretcheſt out the heavens like a cur-*

tain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flame of fire, Psal. civ. 1, 2, 3, 4. The book of Psalms is full of such divine and magnificent images, as are also many of the writings of the prophets, especially ISAIAH, who apparently excels the most celebrated of the GRECIAN or ROMAN orators. Many such observations did the dear SERINO make.

Phil. I THINK these heads of argument very just, and sufficient to give a solid and inward satisfaction to every man, who will give himself leave seriously to attend the consequences of them: And if we add to these, the

numerous miracles wrought in confirmation of these doctrines by our Saviour and his apostles, the wonderful and speedy propagation of the gospel under seemingly insuperable difficulties, the magnanimous sufferings of the noble army of martyrs; who, when they were tortured, would not accept of deliverance, that they might obtain a better resurrection; the fierceness of the raging flames could not shock their faith, or remove their constancy, because they well knew, that when our Saviour had *overcome the sharpness of death, he opened the kingdom of heaven to all believers.* If we consider all these things, we must own, that none but Christians deserve the honourable name of Free-thinkers, and their dull adversaries oppose these

ſublime truths from a certain narrowneſs of mind, meanneſs of thought, and contractedneſs of ſoul, that tamely ſubmits to vulgar prejudices; and not being able to riſe to the contemplation of eternal joys, dreads ſo vaſt an idea as that of immortality. But pray proceed.

Chapl. SERINO being thus fixed in the principles of religion, reſolved to act accordingly, and not to omit any duty out of compliment to the prevailing humour of a degenerate age. And though now, in great families, it is reckoned unfaſhionable to beg a bleſſing upon our daily bread, he thought it proper to have prayers read twice a-day in a little chapel adjoining to his houſe, at which all his menial ſervants were obliged to be preſent.

He would by no means allow of the leaſt tincture of profaneneſs in his family, yet being himſelf of a moſt gay and airy temper, he would in a particular manner encourage all innocent mirth, diverſion, and recreations.

Phil. I HAVE indeed obſerved, that few things are more prejudicial to religion, than the too melancholy and rigid deportment of ſome of its votaries.

Chapl. I HAVE very good reaſon to believe, that a virtuous courſe of life has ſeldom, in our days, been better recommended, than by the beautiful example of SERINO, who was the real friend and powerful patron of the orphan and defenceleſs at his gates: You might daily ſee crowds of indigent perſons, or at leaſt thoſe who ap-

peared ſo, who were all ſupplied with a free and promiſcuous bounty; for he did not reliſh thoſe maxims which tend to cut off any (though the leaſt) branch of charity. "It may be "(would he often ſay) many who "come to my gates for relief, are "cheats and impoſtors: What then! "Did I certainly know who theſe "wretches were, that thus impoſe on "good-nature and compaſſion, the "nobleſt ornaments of human nature, "I ſurely would not throw any thing "away upon them; but as I do not, "I intend to give, ſo long as it is in "my power, to all that aſk, becauſe "to me they appear to be in want: "And ſince Almighty God has been "ſo very liberal to me, I cannot but "think it will be well-pleaſing to

"him, to ſee me vigorouſly endea-
"vouring to imitate his glorious ex-
"ample." Such, in this caſe, were the ſentiments of SERINO; and I muſt confeſs, to me they appear exceeding juſt and delicate: And were gentlemen but duly ſenſible of that refined and raviſhing pleaſure, which conſtantly attends actions of true beneficence, they could not but perform them with more frequency and readineſs. How faint are the delights of the moſt luxurious entertainments? How dull the ſentiments which ſpring from ſurveying a vaſt maſs of riches, if compared with the permanent joys, that riſe from the reflection of our having brought a ſeaſonable relief to the diſtreſſed unhappy? SERINO had

various other ways of exercising that heroic passion of universal benevolence, which ran so visibly through all his actions, and gave an inconceivable grace to his whole conversation. He was the founder of a large charity-school in a neighbouring town, and the chief supporter of it; besides, he liberally contributed to the maintenance of divers others. He observed, that among all the melancholy symptoms of declining piety, it was very comfortable to a pious mind, to see one very eminent sign of the reverse; that is, the flourishing of charity-schools in this kingdom; the design of which is so very excellent, that it cannot but be highly pleasing to the Divine Majesty, and draw down many blessings

on the place where they are encouraged.

Phil. ALL good Chriſtians muſt certainly highly approve of, and, to the utmoſt of their power, encourage thoſe uſeful nurſeries of learning and piety, which are of the greateſt ſervice for forming the minds and manners of youth, and by which many poor children have happily been reſcued from poverty, ignorance, and profaneneſs.

Chapl. So intent was he on doing good, that he uſed to give his ſteward orders to inquire after poor houſekeepers, who had large families, or were diſabled from work by ſickneſs, or any other caſualty; To theſe he was liberal in ſuch a manner, as even ſometimes gave them a temptation to

be glad at those misfortunes, which were the occasion of their receiving such uncommon supplies. He used to employ me, and another gentleman who attended on him, in finding out such as were reduced from favourable circumstances to great necessity, and fallen from the hopes of a good fortune, and liberal education, to the unspeakable sorrows of a melancholy despondency. Such persons have many times been unexpectedly relieved by his bounty, which has quite changed the scene, and dressed the gloomy night-piece in the softest airs of the morning.

Phil. THIS branch of charity is not the least considerable, in my opinion: For surely, if we reflect on the sad condition of those who are fallen from

plenty to poverty, and from a ſoft and eaſy life, expoſed to all the hardſhips of tempeſtuous ſtorms; if we have pity in our breaſts, we cannot but drop a tear at the conſideration of ſuch piercing misfortunes. But I fear I ſhall, by my digreſſions, hinder myſelf of hearing ſuch a full account of SERINO, as I deſire.

Chapl. NOT at all: Without thoſe, what a great part of the entertainment and profit of our converſe muſt be loſt, and the time ſeem to move heavily? But to go on: So great was his zeal for the honour of GOD, ſo warm his paſſion for the beauties of holineſs, that he not only contributed largely towards the rebuilding divers decayed churches, but alſo erected a moſt ſtately one in his own pariſh; upon which

he would look with much more pleasure, than upon that ancient and stately structure in which he dwelt. He has more than once expressed his approbation of the conduct of the ROMANISTS in this particular, that they spare no costs to adorn their churches; which, however, weak minds may call a useless pageantry, yet seems very agreeable to those notions, which both nature and revelation give us of the Divine Majesty. There is no person of distinction among us, but is willing to have his house beautiful and stately; nay, men of an inferior rank will be at considerable charges to render their apartments neat and pleasant: And does it then become us to think that cost and labour misemployed, which is spent in adorning

the ſacred temples? It is true, the primitive Chriſtians ſometimes worſhipped God in caves, in fields, and the meaneſt rooms you can imagine; and, I fear, to better purpoſe, and with greater ardour of devotion, than moſt Chriſtians, now-a-days, in magnificent churches; yet this was not of choice, but neceſſity: For let ſome men think, and ſay what they pleaſe, the noble beauty, and ſolemn ornaments of a temple ſerve to excite reverence, and raiſe devotion; though, at the ſame time it muſt be confeſſed, that ſincere worſhip, performed in the pooreſt place, when no better can be obtained, is as grateful to our Creator, as the moſt tuneful anthems that reſound in gilded roofs and lofty arches.

Phil. I HAVE heard that SERINO

had one of the fineſt private libraries in ENGLAND, and I cannot but imagine, that a gentleman of ſuch peculiar accompliſhments, muſt have had a more than ordinary taſte of the politer parts of learning, and therefore ſhould be very glad to hear ſomething of his fancy as to this matter, and who were his favourite authors.

Chapl. HE had indeed a large and well-choſen library, filled with the beſt writers on all ſubjects; there was his chief delight, and when he had been out a few hours a-hunting, or upon ſome other diverſion, would return to his ſtudy with the greateſt pleaſure. He was a very great admirer of the ancient fathers, and did by no means approve of the opinion of ſome modern divines (otherwiſe men

of good judgment) who ſet too light by thoſe venerable remains of pious antiquity. He ſeemed, in a more particular manner, to be delighted with the writings of ORIGEN and St. CHRYSOSTOM, though divers authors, very injuriouſly, place the former in their catalogues of hereticks, yet he ſhines with diſtinguiſhed rays amongſt the brighteſt of his contemporaries. As to the ſubtle volumes of AQUINAS, SCOTUS, DURANDUS, and the reſt of the ſchoolmen, he was no great admirer of them; yet thought the ſtudy of them ſometimes neceſſary. He had, with the utmoſt care, examined the controverſy between us and the church of ROME; and though he could not but admire the learning and ſmart turns of Cardinal BELLAR-

MIN, and others of their ableſt champions, yet he was ſo well aſſured of the agreeableneſs of the Proteſtant faith to the holy ſcriptures, that there was no more probability of his relinquiſhing it, than of forſaking the firſt principles of natural religion: Since he always looked upon the former to be a direct oppoſition to the goſpel, both by its ſuperſtitious doctrines, and bloody maxims; about which, he would ſometimes thus expreſs himſelf, when ſpeaking of the good-natured church of ROME: "We cannot but "take notice of ſuch a diſagreeable "image, where the features are ſo "very grim, and its garments deeper "dyed with blood than paint, where "human gore hides all the ſofter "crimſon. A ſtrange and mon-

" ſtrous ſpectacle, which at once ap-
" pears gay and horrible, glittering
" and terrifying, dreſſed in the beau-
" teous ſmiles of an angel (their gild-
" ed chapels, their dazzling orna-
" ments, their ſolemn and pompous
" proceſſions) and curſed with the
" ghaſtly ſnakes of a perſecuting fury.
" No perſon of common humanity,
" can hear of thoſe barbarities, which
" the furious bigots of ROME have
" committed, without being ſhocked
" to the laſt degree, and feeling a freſh
" pain at the reflection on thoſe cruel-
" ties, which were no more than ſport
" to the inhuman actors. But how
" contrary is this to the Chriſtian re-
" ligion, which is made up of love
" and ſweetneſs? As is evident from
" the divine anthem which the joyful

"angels ſung at our Redeemer's in-
"carnation; *Glory be to God on high,*
"*on earth peace, good-will towards*
"*men.*"

Phil. PRAY, Sir, what were SERINO's ſentiments concerning SOCINUS and his followers; for, if I do not miſtake, I have heard him repreſented by ſome, as a favourer of the RACOVIAN divinity.

Chapl. THIS ſhows what little regard is due to flying reports, that are often diſperſed without the leaſt foundation: For as to SOCINUS's notions concerning our bleſſed LORD's divinity, none could be a greater adverſary to them than SERINO; He has often lamented, with the greateſt earneſtneſs, that a perſon of ſuch learning, parts, and morality, ſhould make ſuch de-

ſperate eſſays to dethrone the Great God, and our Saviour Jesus Christ, who is the King of kings, and Lord of lords: He wondered how he durſt preſume to repreſent him as a mere man, *Whoſe goings forth have been of old, from the days of eternity; and by whom were all things created that are in heaven, and that are in earth, viſible and inviſible; whether they be thrones, or dominions, or principalities or powers*, Col. i. 16. To him, throughout the ſacred writings, the enſigns divinely royal are every where aſcribed: When he brings his firſt begotten into the world, he ſaith, *And let all the angels of God worſhip him*; and unto the Son he ſaith, *Thy throne, O God, is for ever*, Heb. i. 6, 8. Indeed he uſed to

read ſome part of SOCINUS's works with great pleaſure; wherein he defends the liberty of the will, and the doctrine of univerſal redemption, and explodes the ſtoical and abſurd opinion of the rigid predeſtinarians: But in theſe points, SOCINUS agrees entirely with the primitive writers, with the whole body of the remonſtrants, and even with the moſt celebrated divines of our church. That he was converſant in the works of CRELLIUS, VOLKELIUS, and others of that clan, was not with any deſign to fall into their ſcheme; but only to furniſh himſelf with ſome valuable flowers that were diſperſed among numerous weeds. I cannot ſay the ſame as to his judgment of the Remonſtrants; for he ſeemed to go very

much into their ſcheme, and uſed to declare that he thought them a ſet of Chriſtians, whoſe profeſſed doctrines were as agreeable to the apoſtolical and primitive rules, as any whatever; and was particularly pleaſed with that charming air of meekneſs and charity, which uſually adorns even their polemical writings. He admired the profoundneſs of ARMINIUS, the ſublimeneſs of EPISCOPIUS, the clearneſs of LIMBORCH, and the modeſty and learning of CURCELLÆUS; who were, indeed, among the foremoſt of his favourite authors: And well he might, ſince even a TILLOTSON, a SCOTT, a SHERLOCK, have not diſdained, in many points, to imitate their manner of thinking.

Phil. IN this I have the honour

exactly to agree with SERINO, and have often perused the writings of those great men you just now mentioned, with inexpressible satisfaction; and once, I remember, night came upon me unawares, whilst I was reading a little posthumous volume of CURCELLÆUS's, in answer to MARESIUS.

Chapl. I REMEMBER, likewise, he was wont to speak of the learned CASTALIO, with great respect and pity, that so worthy a man should be exposed to so much want, and even expire amidst neglect and indigence; but in this (as SERINO well observed) he did but follow the steps of his great Lord and Master, who had not where to lay his head, and left the world under circumstances of grief and contempt. Atheistical wits very often complain

of the meanneſs of the ſtyle of Holy writ; let them read the Bible, either in the original, or in CASTALIO's elegant verſion, and they cannot poſſibly, without bluſhing, mention any more ſuch groundleſs objections. Another favourite author of my dear friend's, was the admired GROTIUS: He had alſo in his library, a compleat ſet of CALVIN's works, in which, ſometimes, he would ſpend an hour or two; but thoſe harſh poſitions, and unſcriptural aſſertions, which he there frequently met with concerning GOD's decrees, made him only conſult them occaſionally, and not with that pleaſure which otherwiſe he might have found in the writings of a divine, who was very conſiderable in many other reſpects. He thought his

doctrine of absolute reprobation, wholly inconsistent with all the attributes of GOD, and labouring under monstrous absurdities. Is it possible that the GOD of infinite mercy should resolve from all eternity, upon the destruction of the far greater part of mankind, and yet call upon them, with the most moving tenderness, to accept of happiness? He that believes this doctrine, and yet scruples to admit the doctrine of transubstantiation, may, in some sense, be said to strain at a gnat, and swallow a camel; for the latter, absurd as it is, yet is not loaded with those dismal consequences, as is that of the horrible decree; which, like the tail of a dragon, draws after it a long train of darkness and terror: Insomuch, that Bishop LATI-

MER, in his ſermon on Septuageſima 1552, was ſo offended at ſuch kind of doctrines, that he tells us, according to his own plainneſs (and that of the times) "That it is as needful to "beware of ſuch reaſonings, and ex-"poſitions of the ſcripture, as it is to "beware of the devil himſelf." And in his ſermon on the following 23d Sunday after Trinity, he expreſsly aſſerts, "That CHRIST ſhed as much "blood for JUDAS, as he did for PE-"TER:" So that we ſee the orthodox doctrine of univerſal redemption, was then taught in the church of ENGLAND, by thoſe who reſiſted unto blood, ſtriving againſt the corruptions of the church of ROME.

Phil. PRAY, Sir, who were his

chief favourites among our ENGLISH divines?

Chapl. BISHOP TAYLOR, Archbishop TILLOTSON and Dr. BARROW, in whose writings there appears a rich variety of divine thoughts, dressed in the beautiful colours of a charming diction: Not but that he was frequent in the perusal of all those great men of our church, who have obliged us with their writings; such as Bishop STILLINGFLEET, Dr. SHERLOCK, the Author of *The Whole Duty of Man*, &c. but I think the three I mentioned, were, as it were, his daily companions. He was in constant communion with the church of ENGLAND, and thought it his duty to comply with her injunctions, and thereby obey the lawful commands of his su-

periors. This Dr. BARROW had taught him in his *Discourse of obedience to our Spiritual Guides and Governors*; where he thus speaks: "Consider obedience, what it is, "whence it springs, and what it pro- "duceth; each of these respects will "engage us to it: It is in itself a "thing very good and acceptable to "GOD, very just and equal, very "wise, very comely, and pleasant: it "cannot but be grateful to GOD, who "is the GOD of love, of order, and "peace, to see men do their duty in "the respect performed to his own "ministers: It is also a comely and "amiable thing, yielding much grace, "procuring great honour to the "church, highly adorning and credit- "ing religion." The whole discourse

deſerves to be written in letters of gold; but I ſhall repeat no more of it at preſent, ſince I find the time will not permit us to ſtay much longer.

Phil. I CANNOT, without regret, leave ſuch agreeable converſation; but ſince it muſt be, I ſhould be very glad if you would pleaſe to favour me with a few more miſcellaneous hints concerning this worthy gentleman.

Chapl. I SHALL readily comply with your requeſt, provided you will excuſe my want of connection and regularity: It was his cuſtom every morning and evening to ſing a divine hymn, accompanied not only with ſeveral fine voices, but alſo with the choiceſt inſtruments. Particularly every Sunday morning, the following one of the excellent Mr. ADDISON, was ſung in

his family, and the harmony improved with the music of a curious organ.

I.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise.

II.

O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart!
But thou canst read it there.

III.

Thy Providence my life sustain'd,
And all my wants redrest;
When in the silent womb I lay,
And hung upon the breast.

IV.

To all my weak complaints and cries,
Thy merey lent an ear,

Ere yet my feeble thoughts had learnt
To form themselves in prayer.

V.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whence these comforts flow'd.

VI.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.

VII.

Through hidden dangers, toils, and death,
It gently clear'd my way;
And through the pleasing snares of Vice,
More to be fear'd than they.

VIII.

When worn with sickness, oft hast Thou
With health renew'd my face;

And when in ſins and ſorrows ſunk,
Reviv'd my ſoul with grace.

IX.

Thy bounteous hand with worldly bliſs
Has made my cup run o'er,
And in a kind and faithful friend,
Haſt doubled all my ſtore.

X.

Ten thouſand thouſand precious gifts
My daily thanks employ,
Nor is the leaſt a chearful heart
That taſtes thoſe gifts with joy.

XI.

Through every period of my life,
Thy goodneſs I'll purſue;
And after death, in diſtant worlds,
The glorious theme renew.

XII.

When nature fails, and day and night
Divide thy works no more,

My ever-grateful heart, O Lord,
Thy mercy ſhall adore.

XIII.

Through all eternity to Thee,
A joyful ſong I'll raiſe;
For, O! eternity's too ſhort,
To utter all thy praiſe.

THIS exerciſe, he thought, was exceeding refreſhing to the ſpirits, and gave the thoughts a very agreeable turn. He was indeed very fond of muſick, and looked upon it to be in its higheſt uſe, when employed to celebrate the praiſes of our Creator; not but that ſometimes he would be diverted with compoſitions of another nature, and ſmile at the beauties of a moral, politick, or amorous ſong. He was ſo great an admirer of poetry,

even in his tendereſt years, that I remember I have heard him ſay, that when he was at the grammar-ſchool, he wrote out all MILTON's *Paradiſe Loſt* very fair; ſo exceedingly was he delighted with it! He would very often take it with him into the fields, and by reading it, enjoy a pleaſant ſerenity, ſomething like that which the grove of EDEN afforded to its bliſsful inhabitants. He was much pleaſed with SPENSER's *Fairy-Queen*, notwithſtanding the beſt-natured critick muſt own, it is too allegorical; yet the variety of amuſing images, that adorn his writings, cannot fail of delighting a poetical genius. He always ſpake of Mr. COWLEY as a polite and fine gentleman, who ſeemed as well turned for an orator as a poet.

He thought Mr. DRYDEN's fables much the brighteſt of all his performances, though his tranſlation of VIRGIL is very ſmooth and muſical, and ſome of his tragedies very entertaining. I ſhall leave this head of poetry, when I have taken notice, that SERINO, amongſt all other divine poems, in which he was very much converſant, approved of none more (MILTON excepted) than Sir RICHARD BLACKMORE's *Creation*, Mr. WATTS's *Horæ Lyricæ*, and Dr. YOUNG's *Poem on the Laſt Day*. It was remarkable in SERINO, that he was always ſo ſenſible of the advantages of a country-life above that in the town, that he would never ſtay there above a month in the year: but when ſomething extraordinary has called him from his

beloved ſeat, he has made all imaginable haſte to return; and was of CLAUDIAN's mind, in the agreeable deſcription he has given us of the *Old Man of* VERONA.

Felix qui propriis Ævum tranſegit in Arvis, &c.

Happy the man, who his whole time doth bound
Within th' incloſure of his little ground.
Happy the man, whom the ſame humble place,
(Th' hereditary cottage of his race)
From his firſt riſing infancy has known,
And by degrees ſees gently bending down
With natural propenſion to that earth,
Which both preſerv'd his life, and gave him birth.

Him, no false distant lights, by Fortune set,
Cauld ever into foolish wand'rings get.
He never dangers either saw or fear'd:
The dreadful storms at sea he never heard.
He never heard the shrill alarms of war,
Or the worse noises of the lawyer's bar.
No change of consuls marks to him the year,
The change of seasons is his calendar.
The cold and heat, winter and summer shows,
Autumn by fruits, and spring by flow'rs he knows.
He measures time by land-marks, and has found
For the whole day, the dial of his ground.
A neighb'ring wood born with himself he sees,
And loves his old contemporary trees.

H' has only heard of, near, VERONA's *name,*
And knows it, like the INDIES, *but by fame.*
Does with a like concernment notice take
Of the Red Sea, and of BENACUS' *lake.*
Thus health and strength he t'a third age enjoys,
And sees a long posterity of boys.
About the spacious world let others roam,
The voyage-life is longest made at home.

COWLEY.

He would take notice, that the country was so empty, that a true ENGLISHMAN could not look into it without a great deal of just pity and concern, it being a very ungrateful spectacle to see so many noble houses mouldering into ruin, and dropping

down, for want of inhabitants. He has often wondered at ſome gentlemen of his acquaintance, who uſed almoſt to drown thoſe laudable qualities they were maſters of, in floods of wine, and ſpent a great deal of time in exceſſive drinking; which vice has very fatal effects on the mind of the perſon who is devoted to it, not to ſay that it alſo waſtes his body, and diſſipates his fortune: "For (as a polite "gentleman very well obſerves) * as "to the mind, drunkenneſs diſcovers "every flaw in it: The ſober man, "by the ſtrength of reaſon, may keep "under, and ſubdue every vice or fol-"ly, to which he is moſt inclined; "but wine makes every latent ſeed "ſprout up in the ſoul, and ſhew it-

* See a *Spectator* of Mr. ADDISON's.

"ſelf: It gives fury to the paſſions, "and force to thoſe objects which are "apt to produce them. When a "young fellow complained to an old "philoſopher, that his wife was not "handſome; "*Put leſs water in* "*your wine*," ſays the philoſopher, "*and you will quickly make her ſo.*" "Wine heightens indifference into "love, love into jealouſy, and jea-"louſy into madneſs; it often turns "the good-natured man into an ideot, "and the choleric into an aſſaſſin; it "gives bitterneſs to reſentment; it "makes vanity inſupportable, and "diſplays every little ſpot of the ſoul "in its utmoſt deformity. Nor does "this vice only betray the hidden "faults of a man, and ſhew them in "the moſt odious colours, but often

" occasions faults, to which he is not
" naturally subject. There is more
" of turn than of truth in a saying of
" SENECA, That drunkenness does
" not produce but discover faults;
" common experience teaches us the
" contrary. Wine throws a man out of
" himself, and infuses qualities into
" the mind, which she is a stranger to
" in her sober moments. The per-
" son you converse with after the
" third bottle, is not the same man
" who at first sat down at table with
" you. Upon this maxim is founded
" a pretty saying of PUBLIUS SY-
" RUS; *Qui ebrium ludificat, lædit*
" *absentem*: He who jests upon a
" man who is drunk, injures the ab-
" sent. Thus does drunkenness act
" in direct contradiction to reason,

"whose business it is to clear the "mind of every vice which is crept "into it, and to guard it against all "the approaches of any that endea-"vours to make its entrance. But "besides these ill effects which this "vice produces in the person who is "actually under its dominion, it has "also a bad influence on the mind, "even in its sober moments; as it "insensibly weakens the understand-"ing, impairs the memory, and makes "those faults habitual, which are "produced by frequent excesses." SERINO was well aware of this, and therefore strictly guarded against all excesses of this kind. Another prevailing vice of the age, which he kept at a distance from, and was extremely uneasy when in any company where it

was practiſed, was the modiſh rant of oaths and imprecations, it being an ungenteel dialect, as well as unchriſtian, and claſhes both with the rules of breeding, and the goſpel. The folly of them is thus admirably deſcribed by a conſiderable maſter of learning and language: "Cuſtom, "indeed (ſays he) has made them fa-"ſhionable, but neither civil nor law-"ful; for vice can never plead pre-"ſcription: I know it lies under the "protection of numbers and quality; "but ill things have no right to "ſanctuary. Becauſe vermin ſwarm, "muſt they be permitted to increaſe? "Shall the number of felons plead "for pardon? No, no; the cuſtoma-"rineſs of ill things makes them "worſe, and the more they muſt be

" discountenanced, and taught disci-
" pline. In a word, whatever jars
" with religion, and cuts upon good
" breeding, is below a gentleman;
" and therefore, in spite of example
" and practice, I must caution young
" gentlemen against some parts of
" ENGLISH civility; for though they
" go for consent in the ENGLISH do-
" minions, they will not bear the test
" of other nations. For example:
" *Damn ye*, says one, *I am glad to*
" *see you*. Is not this a quaint salu-
" tation, first to pack me away to hell,
" and then protest he is glad to see
" me so conveniently lodged? What
" provisions will these blades make
" for their enemies, if they place their
" friends so untowardly? Certainly
" they fancy hell is a fine seat, and

" that the damned are in a fair way
" of promotion. *Damn ye, ye dog,*
" *how doſt do?* cries another: This
" feat compliment implies damnation
" and transformation too; it is a
" compound of curſe and raillery, I
" am plunged into hell, daſhed out of
" the liſt of rationals, and then with
" a taunt aſked how I do. Why, a
" man in fire and brimſtone is not
" altogether at his eaſe; and a rea-
" ſonable creature, curſt into a dog,
" not very fond of the metamorpho-
" ſis. A third very ungenteelly ac-
" coſts a friend, he has not perhaps
" ſeen of a twelvemonth; *Ye ſon of a*
" *whore, where have you been?* This
" is an ENGLISH addreſs to a tittle;
" it is a kind of ſtaple commodity of
" the nation, and, like our wool,

" muſt not be tranſported, under pain
" of confiſcation. But ſurely we
" need not lay ſo ſevere an embargo
" on the ware, for it is ten to one, it
" will never find vent in any other
" nation on this ſide of the CANA-
" RIES; a handful of dirt well ap-
" plied, is as civil a compliment,
" though not quite ſo cleanly. *Son*
" *of a whore!* There is abundance of
" freedom in the expreſſion, but not a
" grain of breeding; unleſs you mea-
" ſure behaviour by the dialect of
" BILLINGSGATE and the BEAR-
" GARDEN. Certainly theſe gentle-
" men are admirers of charity, why
" elſe do they dignify whoredom?
" For whore ſtands for a mark of qua-
" lity, a diſtinguiſhing character; o-
" therwiſe the ſalutation would ap-

" pear coarſe and homely: But, by
" their leave, few are in love with
" croſs-bars, and to be brother to a
" bye-blow, is to be a baſtard once
" removed. I know we fling a veil
" on theſe expreſſions, and waſh over
" their foulneſs with fair pretences.
" *Damn ye* (ſays one) and *ſon of a*
" *whore* ſtand merely for cyphers, or
" only ſerve to enliven a period, and
" to make the expreſſion more blu-
" ſtering: I confeſs whore and dam-
" nation are near a-kin, and often go
" together; but for all that, the ſilli-
" neſs of the excuſe cannot ſtifle the
" monſtrous incivility of the compli-
" ment; for though it ſignifies no-
" thing to him who receives it, in
" good time it will ſignify much to
" him who ſpoke it; for though a

" friend may let ſuch curſes fall to
" the ground, GOD will put them to
" account; and though they ſtand for
" cyphers in ENGLAND, they may
" purchaſe eternal torments in hell.
" They are, ſays another, marks of
" ENGLISH familiarity; pure ſallies
" of kindneſs, and demonſtrations of
" friendſhip. No doubt, to deliver
" over to SATAN an old acquaintance,
" without aſking his conſent to the
" conveyance, is freedom with a ven-
" geance; but at which end of the
" compliment is his kindneſs? In
" ſhort, ſuch expreſſions grate the or-
" gan, and turn the very faculty of
" hearing into a burden; they are
" high ſymptoms of a lewd inclina-
" tion, and of a depraved complexion;
" for when the breath ſmells rank,

" the ſtomach is infected: In ſhort, " ſuch a jargon is a breach of civility, " it is a ruſtic cant, an uncreditable " dialect; nor is the whole poſſe of " bullies able to ennoble it." Perſons of great fortunes, are tempted to pride and haughtineſs; therefore SERINO laboured by all means to obtain that excellent virtue of humility: And was ſo happy as not to miſs of his deſign, nor loſe his labour; for, I believe, no man in his circumſtances, was ever of a more meek and humble ſpirit. There is an admirable ſentence in holy writ, which ſays, that *Pride was not made for man*: There is not, indeed, any ſingle view of human nature, under its preſent condition, which is not ſufficient to extinguiſh in us all the ſecret ſeeds of pride; and

on the contrary, to ſink the ſoul into the loweſt ſtate of humility, and what the ſchoolmen call Self-annihilation: There is nothing in his underſtanding, his will, or in his preſent condition, that can tempt any conſiderate creature to pride or vanity; and yet the very reaſons why he ſhould not be proud, are, notwithſtanding, the reaſons why he is ſo. Were he not a ſinful creature, he would not be ſubject to a paſſion which riſes from the depravity of his nature; were he not an ignorant creature, he would ſee he has nothing to be proud of: And were not the whole ſpecies miſerable, he would not have thoſe wretched objects of compariſon before his eyes, which are the occaſions of this paſſion, and make one man value himſelf more

than another. But, methinks, the inſtability of human affairs, the turns and viciſſitudes of fortune, and the ſudden falls from the moſt ſwoln ambition, are ſubjects which ought to diſcountenance pride. SHAKESPEARE has an admirable paſſage on this head, (ſpoken by WOLSEY in *Henry* VIII.) which SERINO uſed often to repeat.

Farewel; a long farewel to all my
greatneſs!
This is the ſtate of man; to-day he puts
forth
The tender leaves of hope, to-morrow
bloſſoms,
And bears his bluſhing honours thick up-
on him:
The third day comes a froſt, a killing
froſt;

And when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls as I do. I have ventur'd
(Like little wanton boys that swim on bladders)
This many a summer in a sea of glory;
But far beyond my depth, my high-blown pride
At length broke under me, and now has left me,
Weary, and old with service, to the mercy
Of a rude stream, that must for ever hide me.

He had improved his natural parts (which were indeed extraordinary) not only by hard studies, but also by his travels. Upon his return from which,

he often, with an inexpressible pleasure, would repeat the following ode; for which the polite world is obliged to the incomparable Mr. ADDISON.

I.

How are thy servants blest, O Lord!
How sure is their defence!
Eternal Wisdom is their guide,
Their help, Omnipotence.

II.

In foreign realms, and lands remote,
Supported by thy care,
Through burning climes I pass'd unhurt,
And breath'd in tainted air.

III.

Thy mercy sweeten'd every soil,
Made every region please,
The hoary ALPINE *hills it warm'd,*
And smooth'd the TYRRHENE *seas.*

IV.

Think, O my soul, devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep,
In all its horrors rise.

V.

Confusion dwelt in every face,
And fear in every heart;
When waves on waves, and gulphs on gulphs
O'ercame the pilot's art.

VI.

Yet then from all my griefs, O Lord,
Thy mercy set me free,
Whilst in the confidence of prayer,
My soul took hold on Thee.

VII.

For though in dreadful whirles we hung,
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.

VIII.

The ſtorm was laid, the winds retir'd,
Obedient to thy will;
The ſea, that roar'd at thy command,
At thy command was ſtill.

IX.

In midſt of dangers, fears, and death,
Thy goodneſs I'll adore;
And praiſe thee for thy mercies paſt,
And humbly hope for more:

X.

My life, if thou preſerv'ſt my life,
Thy ſacrifice ſhall be;
And death, if death muſt be my doom,
Shall join my ſoul to thee.

In fine, SERINO was a perſon in whom united virtues ſhone with promiſcuous beauty: his fortitude, his chaſtity, his prudence, were as remarkable as

his temperance and humility; but above all, charity was the virtue that conſtantly ſhone with ſuperior brightneſs, and gave a charming luſtre to all his actions. A few weeks before his death, he ſent a thouſand guineas to the ſociety for propagating the goſpel in foreign parts; which deſign he always looked upon as moſt noble and excellent: At the ſame time he obſerved, that the ſcandalous diviſions of Chriſtians was a great hindrance to that good work. "How pernicious "is it (would he often ſay) to hear "ſuch a variety of contrary opinions "maintained in Chriſtendom, and the "belief of moſt of them impoſed on us "by their zealous propagators, under "pain of eternal damnation! Should "a poor INDIAN, deſirous to be in-

" ſtructed in the myſteries of the go-
" ſpel, make his application to one of
" the ſociety of JESUS, as the moſt
" proper perſon to give him informa-
" tion in thoſe weighty matters,
" ſince he not only goes under the
" common name of a Chriſtian, but as
" one peculiarly devoted to the ſervice
" of his Great Maſter, is ſtiled a *Je-*
" *ſuit*, a ſervant of the bleſſed JESUS;
" we will ſuppoſe the Jeſuit to ac-
" quaint him with the dignity and
" glory of the ROMAN-catholic church,
" and particularly of his Holineſs the
" Pope, who, as St. PETER's ſucceſ-
" ſor, is (as he tells him) appointed
" by CHRIST, whoſe vicegerent and
" repreſentative he is, to be the infal-
" lible head of the Chriſtian world,
" and centre of goſpel unity; that all

" are bound to obey him, and disobe-
" dience to his injunctions is no less a
" crime, than a rebellion against the
" authority of heaven: he farther in-
" forms him of that inconceivable my-
" stery of transubstantiation, and as-
" sures him, that in the blessed sacra-
" ment of the altar, he may eat the
" real flesh of his Redeemer, and
" swallow down the Deity he is about
" to adore: He will, doubtless, give
" him some instructions concerning
" the adoration of saints and angels,
" and the veneration due to images
" and relics: The new convert may
" likewise hear the doctrines of pur-
" gatory, auricular confession, and in-
" dulgences, repeated to him with
" great earnestness and solemnity.
" The poor man having thus patiently

" attended to a long diſcourſe of the
" Chriſtian religion, goes away rejoi-
" cing, and bleſſes the happy moment
" in which he became acquainted
" with ſuch ſublime and charming
" myſteries, and was made ſenſible of
" the darkneſs and ignorance of his
" former ſtate, in which he had been
" ſo often debaſed by the moſt ſtupid
" and idolatrous practices. But ſup-
" poſing this convert to fall into the
" company of ſome learned prote-
" ſtants, and hear them diſpute of
" matters of faith; how very much
" ſurprized muſt he needs be, to find
" that a great part of thoſe doctrines,
" which he had ſo eagerly and joyful-
" ly embraced, were not indeed the
" dictates of Chriſt or his followers,
" but the wretched and empty contri-

"vances of crafty politicians? That "the beauteous and lovely ſyſtem, "which he viewed with the deepeſt "pleaſure and admiration, diſſolves, "and is loſt in air, and he can ſee no "more the tranſient beauties of his "glorious viſion. Now what ſhall "this man do? Continue in his pre-"ſent faith he cannot, with any ſatis-"faction, ſince he has heard ſuch e-"vident reaſons againſt it; and ſup-"poſe he reſolves to forſake his firſt "ſcheme, and attend to the inſtruc-"tions of a proteſtant guide, there "are ſuch various opinions even a-"mongſt them, that he is in doubt "which party to apply himſelf to, "whilſt, with trembling, he hears "them loudly condemning each o-"ther." SERINO did not take notice

of this with any design to favour a sceptical humour, or a certain aukward method of ranging one's thoughts, which is newly called (by an evident catachresis) Free-thinking; his aim was only to know the dismal effects of divisions in the church of CHRIST, which, as they proceed from a scandalous neglect of the plainest rules of the gospel, so might they be effectually cured, would Christians but read and consider those earnest exhortations to meekness and unity, with half that calmness, in which they were delivered by the glorious Author of our salvation: Could they but once be persuaded to lay aside their furious and inordinate passions, to quit their corrupt and sinister designs; would they but make themselves so happy, as to

resolve to value a plain direction of our blessed LORD, before a thousand quaint glosses and needless injunctions: Then would joy and peace abound, and ever-blooming beauties adorn the sacred temple. The winter being thus happily past, and the rain over and gone, the time of singing-birds would soon commence, and every Christian be refreshed with the charming music of the turtle. But the circumstances of our mourning family call for my presence; I can therefore only add, that when he was apprehensive of approaching death, instead of sinking in sorrow, he entertained himself with recounting the many mercies he had received through his whole life; and called me to him, to read a hymn composed by the inimitable Mr. AD-

DISON under an indiſpoſition: And when I came to this verſe,

O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart!
But thou canſt read it there:

He deſired me to repeat it, and ſeemed tranſported with the fervours of grateful devotion. He was alſo then well pleaſed to hear me read the whole to him.

I.

When riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I ſee my Maker face to face;
O how ſhall I appear!

II.

If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought:

III.

When thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul;
O how shall I appear!

IV.

But thou hast told the troubled soul,
Who does her sins lament,
The timely tribute of her tears
Shall endless woe prevent.

V.

Then see the sorrows of my heart,
Ere yet it be too late,
And add my Saviour's dying groans,
To give these sorrows weight.

VI.

For never ſhall my ſoul deſpair
Her pardon to procure,
Who knows thy only Son has dy'd
To make that pardon ſure.

In a word, he lived as I fain would live, and he died as I fain would die. By his laſt will, he left abundance of charitable legacies, and has given the bulk of his eſtate to a young gentleman, whoſe misfortunes had been repreſented to him as very particular; and though he was not acquainted with him, yet reflected with pleaſure, ſome days before he died, on the agreeable ſurprize which the young gentleman would be in, at the hearing ſuch welcome news.

Phil. PRAY, Sir, whereabouts dwells

the gentleman, who is thus unexpectedly master of so considerable an estate?

Chapl. In a little village, about twelve miles off: His name is PHILINDUS.

Phil. Are you sure of that, Sir?

Chapl. Yes; one of our family is gone this morning to acquaint him with it.

Phil. He will not find him at home; for, according to your description, I must be the very man. I do earnestly desire you to continue with me, as you did with SERINO; and if at any time you see me acting contrary to his bright example, be so kind as to give me those severe reproofs, which are due to negligence and ingratitude. And now, since after all my trouble and sorrow, there begins

to rise a new and brighter scene, I hope always to retain the most tender and grateful sentiments of the Divine compassion; and cannot forbear expressing myself in the beautiful words of the royal psalmist, as paraphrased by Mr. ADDISON, to whom we owe all the poetic beauties that have ran through our discourse.

I.

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye:
My noon-day walks he shall attend,
And all my midnight hours defend.

II.

When in the sultry glebe I faint,
Or on the thirsty mountain pant

To fertile vales and dewy meads
My weary wand'ring ſteps he leads:
Where peaceful rivers, ſoft and ſlow,
Amid the verdant landſcape flow.

III.

Though in the paths of Death I tread,
With gloomy horrors overſpread,
My ſtedfaſt heart ſhall fear no ill,
For thou, O Lord, art with me ſtill;
Thy friendly crook ſhall give me aid,
And guide me through the dreadful ſhade.

IV.

Though in a bare and rugged way,
Through devious lonely wilds I ſtray,
Thy bounty ſhall my wants beguile,
The barren wilderneſs ſhall ſmile,
With ſudden greens and herbage crown'd,
And ſtreams ſhall murmur all around.

FINIS.